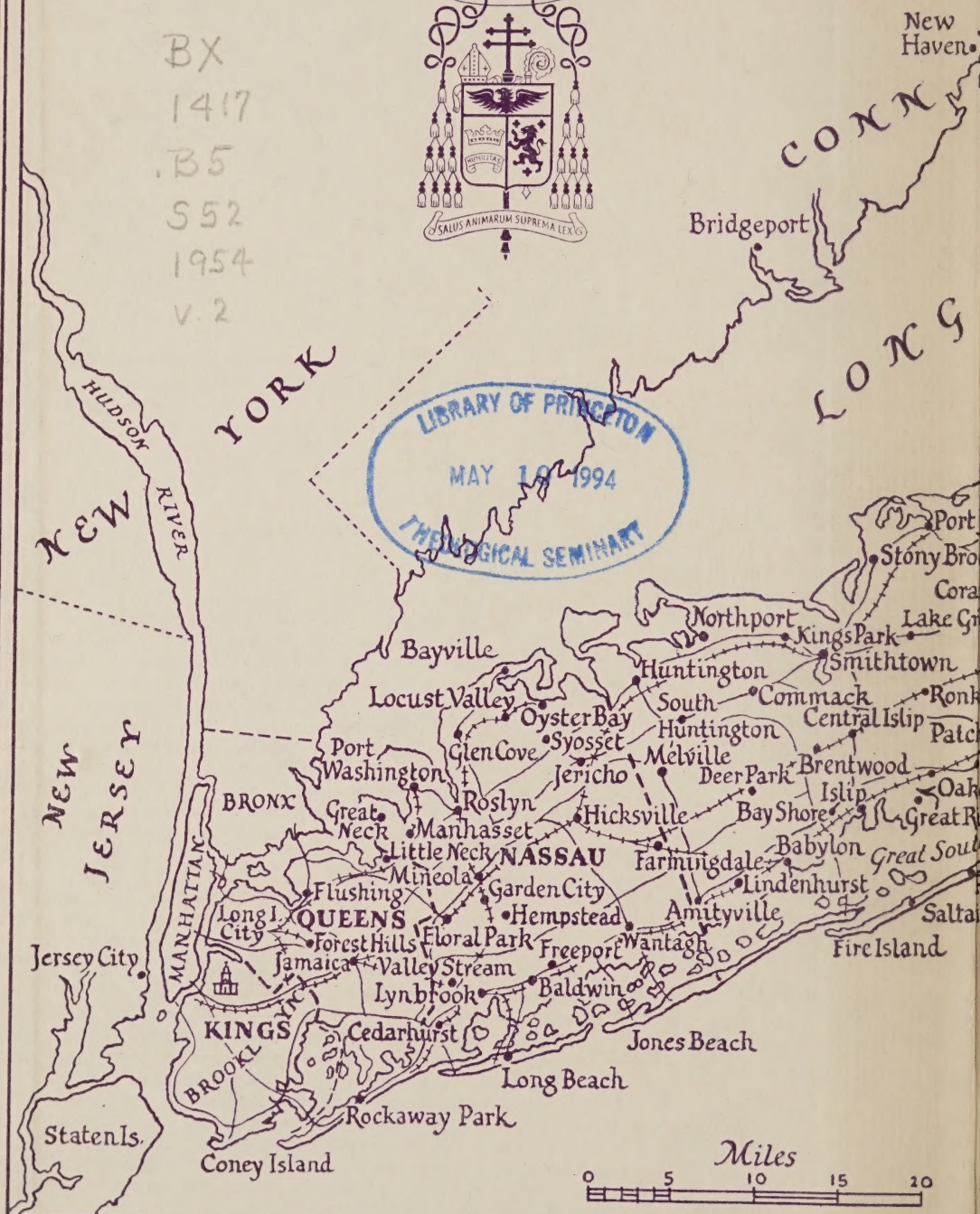
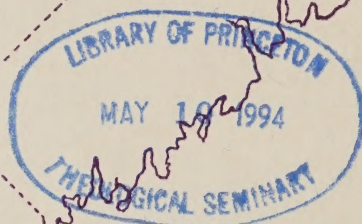
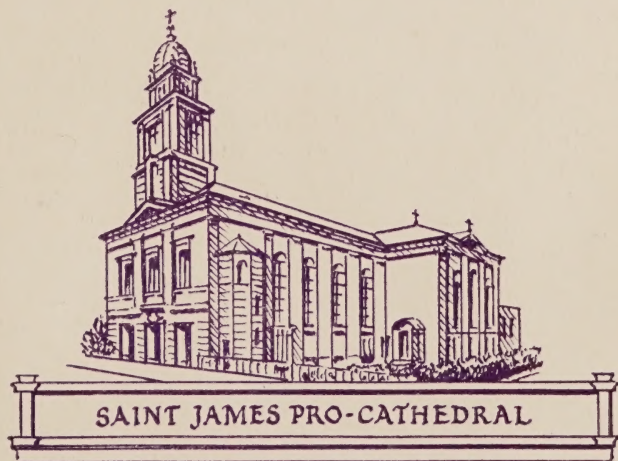


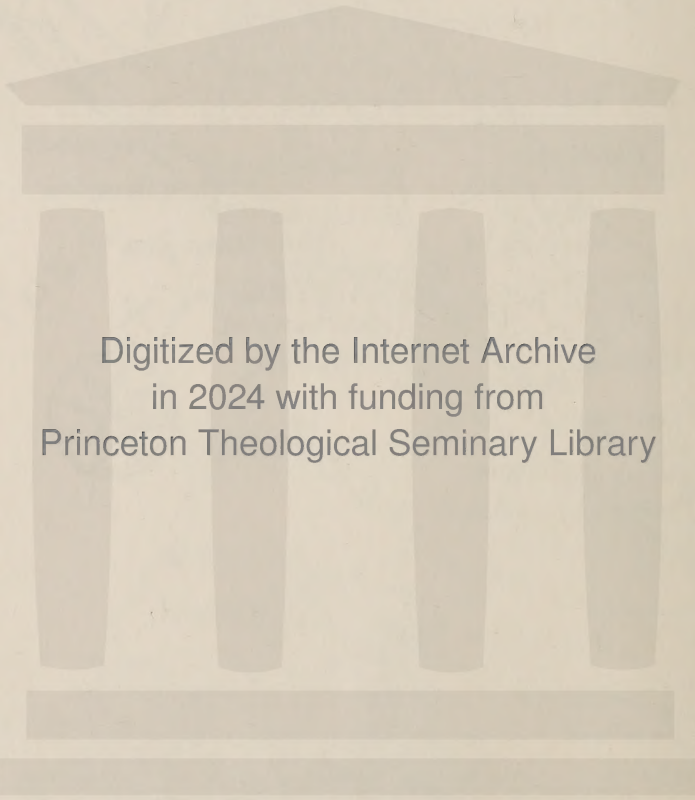


THE DIOCESE OF BROOKLYN

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HISTORY OF THE DIOCESE OF BROOKLYN

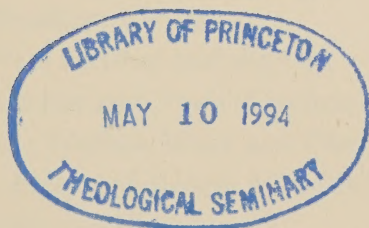
HISTORY OF THE DIOCESE
OF BROOKLYN
1853-1953

The Catholic Church on Long Island

by
JOHN K. SHARP

WITH A FOREWORD BY HIS EXCELLENCY,
THE MOST REVEREND THOMAS E. MOLLOY, S.T.D.,
ARCHBISHOP-BISHOP OF BROOKLYN

VOLUME II



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*BISHOP OF THE HOLY CATHOLIC
ROMAN CHURCH*

THE CARRIAGE WAS WAITING outside old St. Patrick's Cathedral to take young Bishop Loughlin to the East River ferry and his new labors in Brooklyn. It was time to say good-bye. The grizzled archbishop of New York fixed his piercing eyes upon the sturdy young prelate before him. He had ordained him a priest, selected him to serve in his cathedral, made him its pastor and then vicar general of the archdiocese. Only the other day he had helped to seal him with episcopal consecration to administer, as his suffragan, part of the flock that had grown so large. He would miss his steady, faithful service, his shrewd common sense. The younger man returned the glance with reverence and affection. In that fleeting instant there revived a host of memories of the fearless and forceful defender of the Faith and other memories that only an intimate could know. The two men had had much in common, but an epoch had ended and another had begun. Then the archbishop said the last word. It was characteristic. "Never forget that you are a bishop." ¹

Bishop Loughlin never did forget that he was a bishop and his stature and prestige increased every year of his long episcopacy. As a pioneer bishop who formed a great diocese, he held an honored place in the councils of the American Church and in his own ecclesiastical province. As a successor of the Apostles, he was second to none in devotion to those Princes of the Apostles, Pius IX and Leo XIII.

Opportunity to affirm his devotion to the Holy Father presented

itself early in his administration when he gave his moral support and what means he could to the person and to the projects of Pius IX. In 1859, although he scarcely knew where to turn for money to finance the churches and institutions of his poor and growing flock, he contributed \$2,347.46 to the establishment of the North American College.² Later that same year he sent \$1,860 as an offering for the papal jubilee.³ In 1860, when the papal domain was invaded, he issued a letter on July 21, sympathizing with the Pope, "already sacrilegiously despoiled and deprived of a portion of his possessions," ordered it read at the Sunday Masses and at vespers, and appointed a diocesan collection for the Holy Father to be made that summer.⁴

Four trips to Rome renewed his devotion. He sailed in the spring of 1862 with Bishops John Timon, C.M., of Buffalo, John J. Lynch, C.M., of Toronto, Francis P. MacFarland of Hartford, all close friends, and Michael Domenec, C.M., of Pittsburgh, to "assist at the canonization of the Japanese martyrs."⁵ While in Rome, he stayed at the North American College with Archbishop Hughes,⁶ who had gone abroad the preceding fall at Lincoln's request. He was back in Brooklyn by August, for he entertained Bishop Timon at his Jay Street residence on the 27th.⁷ His second trip abroad followed shortly after, and it was in response to the Holy Father's invitation to the bishops of the world to attend the 18th centenary of the martyrdom of Saints Peter and Paul, to be commemorated on June 29, 1867. It was inconvenient to leave Brooklyn, as Loughlin wrote Bishop MacFarland on February 8 of that year, for he lacked funds and had begun his cathedral, yet the papal circular indicated that their presence was desired. Accordingly, Loughlin took an oath of allegiance to the government of the United States on May 18 and received his passport two days later. The bishop sailed, probably that same month.⁸ He called at the office of the Society for the Propagation of the Faith in Paris and was in Rome by mid-June.⁹ Once arrived in the Eternal City, he saw at first hand how the blunders of friends and the machinations of enemies had brought failure to the liberal policies of the Pope, for the spoliation of the Papal States had already begun and the city of Rome alone remained the domain of the temporal power.

At the public congregation held on June 26 official announcement was made to the 500 bishops present of the forthcoming ecumenical council, and, with the 22 other American bishops attending, Loughlin signed an address to Pius IX petitioning that the council be held.¹⁰ On his way home the bishop stopped at All Hallows College in Ireland and probably sailed from Queens-town in August.¹¹

Once again the Supreme Pontiff summoned and, for the third time in seven years, Loughlin answered. On the eve of his departure for the Vatican Council, a committee of priests called upon the bishop to assure him of their good wishes and prayers. The address, which had been drafted by a committee at the residence of Father Sylvester Malone,¹² the pastor of the parish of SS. Peter and Paul, noted that the bishop had governed "with a strict sense of justice." It summarized some of his achievements in the last 16 years, enumerating 30 or more new parishes established, over 50 priests ordained, six orders of religious women introduced, a college and a great cathedral in course of erection, homes provided for hundreds of orphans, and a free school in almost every parish. Four days later Loughlin wrote Monsignor Francis Chatard, rector of the North American College in Rome, hoping that he would find room for him and promising to reduce his bill, "so that you may think less of me."¹³

Accompanied by Bishop Stephen V. Ryan, C.M., of Buffalo, Bishop John J. Lynch, C.M., of Toronto, and with Dr. Thomas J. Gardiner of the *Brooklyn Catholic* as his theologian, the bishop sailed on October 23, on the *S.S. City of Antwerp*. Hundreds waved farewell in the drenching rain from the Charlton Street docks of the Inman Line.¹⁴ The party reached Paris on November 7 and soon after arrived in the Eternal City.¹⁵

The General Council, the first since that of Trent (1545-1563), opened on December 8 with the ringing of bells and the thunder of cannon as more than 700 prelates and generals of religious orders proceeded to St. Peter's. This august assembly, drawn from the four quarters of the earth, was replete with men distinguished for virtue, talent, learning, eloquence, and service. For eight months it held the world's attention. Loughlin was present at the council's four sessions.

The constitution *De Fide Catholica*, defending the fundamental principles of Christianity against modern errors, was presented to the prelates on December 18. Of the 46 American prelates present, 17, including Loughlin, objected to the phrase *Sancta Romana Catholica Ecclesia*. This was changed to *Sancta Catholica Romana Ecclesia* and the constitution was unanimously adopted on April 24, in the presence of 39 American bishops, including the bishop of Brooklyn.¹⁶

The most momentous question of the council was the definition of papal infallibility. On this the great debates centered. Some feared a shocking division of opinion would ensue, a schism might result, and European governments might forcibly intervene to prevent a decision which seemed to attack them and the spirit of the age. A number of American prelates thought the definition inexpedient but Bishop Loughlin was not among them and his name appeared among those affirming their adhesion to the doctrine. The definition was proclaimed at the last session on July 18, while thunder reverberated and lightning flashed about the dome of Michelangelo. Then sunlight broke through to illumine the face of Pius IX as he signed the immortal document. But if the Church had found peace, the world had not. The very next day France declared war on Prussia and many bishops availed themselves of permission to leave. On September 20 Victor Emmanuel II entered Rome and the Pope became the prisoner of the Vatican. Thereby, the papacy was presumed to have died, whereas papal infallibility had superseded temporal power. The council was suspended but successive Popes have all but completed its work in the decrees and encyclicals that have been published since that time.

For his services Bishop Loughlin was made an assistant at the papal throne.¹⁷ On his way home he visited his birthplace,¹⁸ and he arrived in Brooklyn greatly improved in health.¹⁹ Once home, he wrote to Monsignor Chatard to send his books, conciliar papers, and vestments that he had left at the college, surmising that the council could not continue and adding, "What course things may take no mortal can tell."²⁰ The bishop was not home long before American Catholics began demonstrations against the seizure of the papal possessions. Meetings and parades of protest occurred in

many cities. Loughlin stimulated Brooklyn's protest by sending to pastors an address excoriating the conduct of Victor Emmanuel. It was read to large and enthusiastic meetings on Sunday evening, February 5, 1871. Pastors and prominent laymen endorsed the bishop's letter and composed protestations of their own.²¹ According to the *Freeman's Journal* the meetings in "this earnest Catholic diocese" of Brooklyn, "all on fire," apparently surpassed those in New York.²² The temporal power was almost a dogma of faith with Irish-American Catholics and to defend it many would have sprung to arms, were that possible. McMaster had urged enlistment in the Papal Volunteers in 1866 and in 1867, but the archbishops of the country declared against such action. The Pope, deserted by Catholic monarchs, was touched and astonished by the sincere, childlike devotion of American Catholics.²³

Not long after the diocesan-wide demonstration in 1871 of attachment to the Holy See, Loughlin again mounted his pulpit at St. James' to protest the *Kulturkampf* in Germany and to ask the people to pray God to deliver the Holy Father from his enemies. On the same day in February, 1873, Bishop Patrick N. Lynch of Charleston at St. Stephen's and Bishop David W. Bacon of Portland at Assumption Church spoke on the same theme.²⁴

On the occasion of the Holy Father's episcopal golden jubilee in 1877 an extraordinary diocesan collection was taken up and at the Academy of Music there was a "magnificent demonstration" by the temperance societies which had gathered there for Father Patrick O'Hare's lecture.²⁵ A few months later Pius IX died and the bishop wrote a pastoral letter requesting prayers for the departed Pontiff and for the coming conclave. Catholic homes and churches were hung in mourning and on February 19 solemn Masses were celebrated throughout the diocese.²⁶ The city of Brooklyn half-masted its official flags in respect for the dead Pope and for this it was criticized by the *Christian Intelligencer*.²⁷ On Sunday, March 3, the *Te Deum* was sung for the elevation of the new Pontiff, Leo XIII.²⁸ The situation in Italy continued to worsen, however, and the passage in 1888 of some particularly stringent anti-clerical laws prompted the American hierarchy to send a letter to Leo protesting the persecution and lamenting the sufferings of the Church. Although public demonstrations of pro-

test had been suggested, it was judged that the rising tide of anti-Catholic bigotry in America would only provoke counter demonstrations and cause more harm than good.

A few years earlier, the bishop left for Rome a last time, sailing June 9, 1880, on the Cunarder S.S. *Bothnia* with Fathers Bernard J. McHugh and Jules Jollon, after receiving from a committee of the laity an illuminated address of 26 pages.²⁹ At his private audience he presented the Holy Father with 33,000 gold francs. He left Rome on Friday, July 2, reached Paris on July 4, and went for a last visit to Ireland and to Archbishop John McHale of Tuam. He reached Brooklyn unannounced on August 3. The next day, when the news had spread, crowds gathered outside his Jay Street residence until he came out and spoke to them.³⁰

Circular letters continued to come from his pen concerning Pope Leo XIII and his activities and requesting prayers for his intentions.³¹ The bishop planned another Roman visit for the Holy Father's 50th sacerdotal anniversary, but when the time came, he was unable to go.³² He sent Father O'Hare who, with Valentine Hickey of the *Catholic Review*, presented to His Holiness on February 10, 1888, an album descriptive of the diocese.³³

Bishop Loughlin enjoyed considerable conciliar experience during his long life and played no small part in establishing the ecclesiastical legislation of the province of New York. As a young bishop, he attended the First Provincial Council of New York with Father John Raffeiner, his vicar general for the Germans, as his theologian. The council opened on Sunday, October 1, 1854. At the third solemn session the clergy proceeded from the archiepiscopal residence, wearing their vestments and chanting psalms. Congregations were held on discipline and jurisdiction, church property, education, and the press. Letters were written to the Holy Father and to the Society for the Propagation of the Faith. The pastoral letter of Archbishop Hughes on October 10 to clergy and laity asked for unity, refutation of calumnies by deeds and dignity, and patience toward the Know-Nothings. It upheld Christian marriage and education and reprimanded the Young Ireland papers for their attacks on the Church.³⁴

A Second Provincial Council was called and the suffragans met at the residence of Archbishop Hughes on January 10, 1860. Few

details of their meeting remain. The pastoral issued on January 19 treated of schools, vocations, the North American College, and the status of the Holy See. It did not spare the courts of Europe, the aggressors against the Papal States, and the American pope-baiters. Copies of the pastoral were sent to all European sovereigns except Queen Victoria and Victor Emmanuel II. When the Supreme Pontiff received the address and the princely purse of \$53,000, he could not restrain his tears. The secular press attacked Hughes for weeks but he was equal to them.³⁵

The Third Provincial Council was convened to enact legislation previously deferred. Fathers Raffener and Pise were theologians to Bishop Loughlin. The council opened on June 2, 1861. There were three solemn, seven private, and four public congregations. Decrees were issued concerning the clergy, schools, the Mass, marriage, church properties, and secret societies. The pastoral of the bishops of June 8 condemned secret societies and the injustice of the public school system:

We still have to deplore that in most of the States comprised within this ecclesiastical province, in the public schools, for the establishment and maintenance of which we have to bear an equal share of the burden with our fellow citizens, the rights, the faith, and the conscience of our children are not equally respected. We hope that a sense of justice will ultimately remove the evil.³⁶

As usual, timid Catholics and proselytizers criticized this frankness. The triumphant overtones of the council's sympathetic letter to the Holy Father heartened Pius IX immensely.

The quarter-century following the Third Provincial Council was remarkable for the growth and increased prestige of the Church in America. Something of that story appears in the few discovered relations of Bishop Loughlin with the churchmen and the ecclesiastical events of the period.

After a serious illness of nearly a year, Archbishop Hughes died on Sunday evening, January 3, 1864.³⁷ His funeral on Thursday was "the most solemn, impressive service of the kind ever celebrated in this country."³⁸ The streets were filled. The city government adjourned to assist at the Mass of Requiem celebrated by Bishop Timon. Bishop John McCloskey, then of Albany, preached, declaring: "He died full of years and full of honor,

leaving behind him a record which no prelate of the Church in this country has ever left or will ever leave again.”³⁹ Bishop Loughlin sat near the head of the catafalque and assisted at the absolutions. A month later he preached at the Month’s Mind.

The day before the funeral, the bishops of the province met to recommend a successor to the archbishop. Bishop Timon, who was stopping at Bishop Loughlin’s, cast his vote for the latter; the others voted for Timon or McCloskey. Timon then moved that the McCloskey nomination be made unanimous and the final vote stood: McCloskey, first; Timon, second; and Loughlin, third.⁴⁰ Bishop McCloskey declared that he would not accept and he wrote on January 26, 1864, from Albany to Cardinal Carl von Reisach, requesting that his name be withdrawn because he had already resigned the coadjutorship of New York for the see of Albany in 1847. Bishop Timon had received at first as many votes as he, and

. . . the venerable Bishop of Buffalo gave his voice not for me but in favor of John Loughlin, Bishop of Brooklyn. My own was and still is in favor of the Bishop of Buffalo. . . . Either the Bp. of Louisville, Dr. Spalding, or the Bp. of Buffalo, Dr. Timon, would fill the post with dignity, efficiency and honor. Next to these I would commend, *not* the Bishop of Brooklyn, but Dr. MacFarland of Hartford.⁴¹

Despite his reluctance, Rome designated McCloskey as the second Archbishop of New York on May 6 and he was installed on August 27.

The good opinion of Bishop Loughlin held by John Timon, C.M., Bishop of Buffalo (1847-1867), does great credit to Brooklyn’s ordinary. Timon was regarded as one of the holiest and wisest of American bishops. Twice he willed his personal effects to Loughlin⁴² and in his “Diary,” a record of apostolic hardships, Bishop Timon noted overnight visits, every month or two, with Bishop Loughlin in Brooklyn—the first on May 14, 1856, and the last on July 14, 1865.⁴³

A few weeks after the death of Hughes, John Loughlin applied for a passport to visit Cuba for the benefit of his health, much impaired while in attendance on the late archbishop. He demurred, for he was always a loyal citizen, and then subscribed to an oath of allegiance to the government of the United States, in

Brooklyn on February 15, 1864.⁴⁴ His passport described him at this time as in his 47th year, five feet six inches tall, with high forehead, dark blue eyes, straight nose, medium mouth, full chin, mixed gray hair, fair complexion, and oval face. He was gone probably six or eight weeks.⁴⁵

The Cuban trip and the four Roman trips previously mentioned were the only extended absences of Bishop Loughlin from the diocese, but it is necessary to revise the opinion that he seldom left his see.⁴⁶ He attended assiduously to his diocese, but at the same time, when travel was more arduous than now, he frequently answered invitations for service and attendance at ecclesiastical functions outside the diocese. For the first 16 years he had no local press to report his activities and few records of them remain. The considerable activity reported for his later years indicates that there might well have been even more activity in his younger years.

After the Civil War ended, the bishops of the country assembled in October, 1866, for the Second Plenary Council of Baltimore. The voluntary unity of that harmonious gathering contrasted with the national unity that had just been enforced by war. Bishop Loughlin was present among the 53 mitred prelates, including seven archbishops and three abbots, as well as the superiors of religious congregations and theologians. Under the presidency of Archbishop Martin J. Spalding of Baltimore, it was the most important assembly held in the American Church up to that time. Its sessions extended from October 7 to 21, 1866. Its acts under 14 titles in 534 sections sought to conform the customs of the peoples of a dozen lands who had come to America, to Church unity and to bring the canon law of the Church up-to-date. The pastoral letter of the council, issued on October 21, explained ecclesiastical authority, ordered an annual collection in all churches to replace the usurped income of the Holy Father, protested church property tenure, and treated of divorce, education, the press, and the need to help the Negroes whose sudden emancipation had been unfortunate. Referring to the State, the pastoral frankly declared, "In prescribing anything contrary to God's law the Civil Power transcends its authority and has no claim on the obedience of the citizen."⁴⁷

The next years were dominated by questions of papal infallibility and temporal power, while the Church in America waxed stronger. During that time, Bishop Loughlin, nearing the half-way mark of his episcopacy, made important contributions to that growth.⁴⁸ Then once again opportunity presented itself to rise higher in the Church, but he declined it. Our knowledge of the affair rests on the contents of the following letter ⁴⁹ that he sent to his metropolitan:

Brooklyn, Nov. 6, 1873

Monseigneur

Since the meetings of the Bishops I have been thinking of what happened at that time.

What I am about to say is based on the hypothesis of the possibility of appointment to the coadjutorship of N.Y. *cum jure successionis*.

I should not like to refuse assistance when it is required nor should I wish to be found wanting in due appreciation of good will and confidence on the part of the Bishops; but when the honor, the office and its responsibility are considered, I feel convinced that I would not be able to discharge adequately and justly to the clergy and faithful of the diocese of N.Y. the duties that might devolve on me.

Besides, for the last thirty-three years I have labored pretty hard, and with comparatively little relaxation and I feel that my physical strength is not such as in my estimation would warrant my acceptance of a duty attended with so much labor and anxiety. Accordingly I think it my conscientious duty to submit most respectfully to your consideration this statement and to express to you most sincerely and earnestly the hope that you will be so kind as to have this matter arranged so that I may not be removed from Brooklyn.

The honor implied in the change is great but the responsibility is great also and I think I am justified in trying to avoid it.

I remain,

Most respectfully and sincerely,
Yr Obt Servant in Xt,
John Loughlin

Most Rev. Dr. McCloskey
Abp of New York

For nearly seven years more Archbishop McCloskey and Bishop Loughlin directed alone the business of their respective sees. Meanwhile the English-speaking world was electrified by the creation on March 15, 1875, of the two cardinal priests, Henry Edward Manning of Westminster and John McCloskey of New York. On

April 27 Archbishop James Roosevelt Bayley of Baltimore conferred the red hat on Cardinal McCloskey in a ceremony that was the crowning glory of old St. Patrick's Cathedral. Bishop Loughlin, the senior suffragan, sang the Mass. Father Edward McGlynn, assistant priest to Loughlin, read the papal decree "magnificently,"⁵⁰ according to Bishop Corrigan, but a decade later there would be bitter strife between him and McGlynn. The city and press outdid itself in respect and on June 9, 1875, Brooklyn turned out to see its first cardinal and to welcome its native son.

A few of Bishop Loughlin's other recorded activities in the province during the period show him busy as usual and becoming steadily more prominent.⁵¹

Then once again, the third time in 16 years, Loughlin was recommended by the bishops of the province to sit on the archiepiscopal throne of New York. On March 27, 1880, Cardinal McCloskey invited his suffragans from Albany, Buffalo, Brooklyn, Newark, Rochester, and Ogdensburg to confer with him on April 7 concerning the coadjutorship for New York.⁵²

Before the meeting was called, McQuaid of Rochester wrote two interesting letters to Michael Augustine Corrigan, bishop of Newark. The first, dated March 12, stated: "He [the cardinal] needs one [a coadjutor] and the one he wants is the one he should have. . . . But if I am to express an opinion in regard to Bishop Lynch as the future successor of our metropolitan I would prefer him to anyone in the American Episcopate." The second letter of March 22 declared: "I saw his Eminence. . . . He is very anxious for Bishop Lynch. I told him that if we had known it the disposition on the part of all would have been to further his wishes: that I knew of only two in the Province who had aspirations that way, Brooklyn and Albany."⁵³

When the bishops of the province met on April 7, 1880, Cardinal McCloskey proposed Bishop Patrick N. Lynch of Charleston, as coadjutor with or without the right of succession. He stated his second choice to be Bishop Loughlin, and his third, Bishop Corrigan of Newark. He then withdrew for the discussion and voting by the suffragans. The vote, taken under the presidency of the senior, Bishop Loughlin, stood three for Lynch as coadjutor with the right of succession, two as coadjutor simply, and one that

Lynch be named coadjutor either with or without the right of succession as the cardinal might choose. The bishops also suggested that the metropolitan inquire about the health of his candidate. Finally, each one offered, as customary, his own choice of three for coadjutor with the right of succession. The complete tally on this ballot was: Charleston, six; Brooklyn, five; Newark, five; Buffalo, one; Rochester, one.⁵⁴

It is clear from the voting of that day and from Loughlin's earlier statement to McCloskey of November 6, 1873, that the suffragans would gladly have nominated Loughlin as first choice in 1873 and in 1880, and the cardinal, too, would have so designated him, had Loughlin been willing—notwithstanding McQuaid's assertion to Corrigan of Loughlin's "ambitions." It does not seem likely that Loughlin, seven years older, would reverse his decision of 1873 not to accept. Cardinal McCloskey accordingly sent the recommendations for Dr. Lynch to Rome.⁵⁵ A few months later, on October 1, 1880, not Lynch, but Michael Augustine Corrigan, the second bishop of Newark, was nominated by His Holiness to be coadjutor with the right of succession to the see of New York.⁵⁶

For a time, events moved serenely in the American Church.⁵⁷ The Fourth Provincial Council of New York met on September 23-30, 1883. Called originally for May, it was postponed because of the cardinal's illness. Bishop Loughlin, who sought the prayers of clergy and people for the proceedings, celebrated the opening Mass and, during the continued failing health of the cardinal, presided at the deliberations.⁵⁸ The council spoke the calm, clear voice of the old Church, grown strong at last in a new land. The pastoral letter treated marriage, education, literature, secret societies, and Church discipline. It condemned Sunday picnics, moonlight excursions, and extravagant funerals. It thanked God for the growth of the Church and her freedom and it praised the Faithful.⁵⁹ Early the next year, the cardinal celebrated his 50th sacerdotal jubilee. Bishop Loughlin, who had discussed the details of the celebration with the suffragans at his Brooklyn residence on January 10, 1884, celebrated the pontifical high Mass at St. Patrick's Cathedral on January 12 and read the congratulatory address on behalf of the bishops of the province.⁶⁰

Meanwhile, in the months preceding the cardinal's jubilee, preparations were being made at Rome by American and Roman prelates for the forthcoming plenary council. Among the reasons prompting the council were the increasing complaints of priests against bishops, the desirability of conforming the law and custom of the American Church to European norms, and the idea of a permanent representative or apostolic delegate from the Holy See.⁶¹

The Third Plenary Council, the greatest in the history of the American Church, was held at St. Mary's Seminary in Baltimore, November 9 to December 7, 1884. The council's sessions were attended by the 14 archbishops, 60 bishops or their representatives, and six abbots who signed the decrees and by 31 superiors of religious orders, 11 presidents of seminaries, and 88 theologians.

The decrees of the council treated of Catholic faith, ecclesiastical persons, divine worship, the sacraments, clerical education, education of Catholic youth, Christian doctrine, zeal for souls, church property, ecclesiastical trials, and ecclesiastical sepulture. The greatest contributions of the council were the upbuilding of the institutional side of the Church and the cause of Catholic education. Almost one-fourth of the decrees related to Catholic schools.

The pastoral letter issued by the council in December, 1884, stated:

A Catholic finds himself at home in the United States, for the influence of his Church has constantly been exercised in behalf of individual rights and popular liberties. And the right minded American nowhere finds himself more at home than in the Catholic Church, for nowhere else can he breathe more freely that atmosphere of Divine truth which alone can make him free. . . . Because the Church teaches that power comes from God and sees Divine Providence forming the Republic and God's authority as the law's sanction—does not make her hostile to but the greatest friend of the Republic.

The social value to America of such Church legislation is seldom realized, the letter continued. Church laws on religious education, obedience, charitable endeavor, morality, the sanctification of the Lord's Day, the need of religion in society, the sanctity of the home—all these paths of duty and virtue are repeatedly

pointed out, "not to restrain your freedom, but that you may journey safely, that you may live wisely and virtuously, that you may have happiness, temporal and eternal."⁶² The Church had been publicly at work for 100 years. It had achieved a measure of public respect.

At the council Bishop Loughlin found himself, with the exception of Archbishop Peter Richard Kenrick of St. Louis, the oldest member of the American hierarchy, and one of the very few who had attended the three plenary councils. He celebrated the Mass of the fourth solemn session on November 30. Loughlin's opinions on three of the topics discussed at the council are interesting. One instance concerned the chapter or legislation that Rome had requested on special care for the Italian immigrants who were flocking here with little religious instruction and unaccompanied by Italian priests. The debate uncovered so many differences of opinion—Loughlin, among others, declining to serve on such a commission—that the chapter was finally written without reference to the Italians but with words of praise for the German and Irish immigrant societies.⁶³ In the discussion about the catechism to be issued under the auspices of the council the suggestion of Bishop Loughlin, that any printer should be allowed to print the catechism, providing that it be published with the permission of the bishop, was followed.⁶⁴ The bishop also pressed for judgment on secret societies, particularly the Ancient Order of Hibernians, against whom, with many other prelates, he felt very strongly.⁶⁵ The secret societies had enjoyed a tremendous growth in the United States but both the Ancient Order of Hibernians and the Grand Army of the Republic had claimed that their constitutions contained nothing offensive to Catholic members and that Catholics were not obliged to assist at heretical worship. Here, again, the council was divided in opinion and appointed a committee of archbishops to settle the matter. The prelates decided, two years later, neither to approve nor to condemn these two organizations.⁶⁶

Despite his increasing age Bishop Loughlin retained a broad interest in Church affairs, and his remarkable constitution allowed him to take a prominent part in some of the most memorable events in the archdiocese of New York and elsewhere. In this manner he continued as busy as ever to the end of the decade.⁶⁷

November, 1889, found him in Baltimore and in Washington for the centennial of Bishop Carroll's appointment, the meeting of the first American Catholic Congress, and the dedication of the Catholic University of America. Among the prelates "there was no one of whatever dignity or how famous soever who has left on the century . . . an impress as broad, as deep or as honorable, as that made by our venerated Bishop of Brooklyn. . . . He was treated with marked distinction by the other prelates and deservedly." ⁶⁸

With the death on October 10, 1885, of the first cardinal in the Western Hemisphere, Brooklyn-born John McCloskey, another chapter had closed in the history of the Church in the United States. Whereas Hughes had been daring and original, McCloskey was conciliatory and tactful. He made no enemies and had few critics. "He brought peace to this diocese and united both clergy and laity in devotion to Holy Church and he ruled his immense flock with great gentleness and wisdom." ⁶⁹ Archbishop Corrigan, who succeeded the cardinal, was formally installed on March 4, 1886. On June 7 of that year Archbishop James Gibbons was created a cardinal. The event signalized the passing of ecclesiastical leadership from New York to Baltimore. That year marked also, unhappily, the eruption of serious troubles long brewing for the Church in America.⁷⁰

During the last two decades of the 19th century an unusual number of difficult problems confronted the American hierarchy. They arose from trying to absorb the incoming races without harming the discipline and unity of the Church; from efforts to secure Catholic education either in the increasingly expensive parish school system or by effecting a satisfactory compromise with the public school system; from the rapidly growing labor movement; the agitation of new economic theories, socialism, and the spread of secret societies; the maintenance of episcopal authority against refractory priests; the plan for a Catholic university; the proposal of a permanent apostolic delegation; and the European charge that the Church in the New World was succumbing to a new heresy called Americanism.

The ensuing discussions involved in the efforts to solve the problems were the more acute because the hierarchy of the country was largely divided into two divergent parties or schools of

thought. The "liberals" were Cardinal Gibbons, the less conciliatory Archbishop John Ireland of St. Paul, Bishop John J. Keane of Richmond, first rector of the Catholic University of America, and Monsignor Denis J. O'Connell of the North American College. The "conservatives" were represented by Archbishop Michael Augustine Corrigan and Bishop Bernard J. McQuaid of Rochester. Corrigan had been a frequent counsellor of Gibbons,⁷¹ but thereafter the coolness between them never quite healed.

From 1885 to 1886 the Knights of Labor had grown from a membership of 100,000 to over 700,000. Their head was Terence V. Powderly, then a practising Catholic, but the movement was regarded by many as revolutionary and dangerous and the cause of an epidemic of strikes. The organization now promoted the candidacy of Henry George for the New York mayoralty. George's single-tax theory and Father Edward McGlynn's espousal of George and of the Knights only increased Archbishop Corrigan's distrust of the labor movement. The Congregation of the Holy Office was about to condemn the Knights when 10 of 12 American archbishops under the leadership of Gibbons voted, on October 28, 1886, against such action. Gibbons' trip to Rome that winter and the removal of some objectionable features in the constitution of the Knights of Labor averted its condemnation. His widely publicized memorial in defense of that organization on February 20, 1887, to Cardinal Giovanni Simeoni, prefect of the Congregation of the Propaganda, was well received in labor circles.⁷²

In the same fall of that fateful 1886, the Reverend P. M. Abbelen was sent to Rome by some German-American clergy to protest that German-American Catholics were not properly represented in the hierarchy and not properly cared for in English-speaking parishes and that unless German was spoken in more churches and schools, the German immigrant would lose the Faith. The rest of the hierarchy vigorously protested both the charges and the manner of their presentation, and Cardinal Gibbons was later able to refute Abbelen's charges by demonstrating that German immigrants were assimilated more slowly than the English-speaking Irish, that German-Americans became religious rather than diocesan priests in greater proportion than the Irish, that the Germans were better represented in the high offices of the

Church than of the nation, and that they had made no complaint at the council of 1884.⁷³

The German question was revived more seriously by Peter Paul Cahensly, secretary of the St. Raphael Society for immigrants. He authored the Luzerne Memorial, sent from Switzerland to Rome in 1890, requesting more German bishops in America and urging German immigrants to maintain fatherland ties. He gave fantastic figures claiming a loss of 16,000,000 suffered by the American Church from failure to care for the immigrants. The question had indeed been argued since the time of Bishop England but this pan-Germanism caused great indignation among all Catholic Americans, including many Germans, and once again Rome rejected such demands. Had Abbelen or Cahensly prevailed, they would have seriously harmed both American and Catholic unity. The year after the Luzerne Memorial, some Brooklyn Poles sought to petition Cardinal Gibbons in Baltimore for a Polish bishop, but without success.⁷⁴ Meanwhile and thereafter, the foreign-language churches kept graduating children of immigrants to the English-speaking churches and when the United States entered World War I in 1917, most German churches were such only in name.

Also toward the end of 1886, the then distasteful report that Rome was about to establish a nuncio in the country was again current. Such an appointment was foreshadowed in the coming of Archbishop Francesco Satolli as delegate *pro tem* or ablegate to the Baltimore and Washington festivities of November, 1889, commemorative, respectively, of the centennial of the American hierarchy and the opening of the Catholic University of America. Concurrently there was much difference of opinion also among the hierarchy on the establishment, scope, location, and support of the projected Catholic university⁷⁵ and on the condemnation of certain secret societies. The school controversy also began to demand settlement in the latter part of 1891. Most of these issues, including the McGlynn case, were not resolved until after Bishop Loughlin's death.

In the same eventful 1886 the case of Father Edward McGlynn, who seemed to be the center of the storm, moved swiftly to its climax. Dr. McGlynn of St. Stephen's, the most prominent pastor

in New York, was a talented speaker but imprudent and disobedient. He preferred public to Catholic schools, thought Sunday schools sufficed, and opposed grants of public funds for Catholic schools, and he had voiced these strange views early in his career. He was well known in Brooklyn where he had frequently preached and he had formed a fast friendship with Father Sylvester Malone of SS. Peter and Paul's.⁷⁶

McGlynn, who supported the Knights of Labor, had also espoused actively the extremist wing of the Irish Land League in fiery speeches which brought rebukes from Cardinal Giovanni Simeoni in 1882 and 1883 for unbecoming language, political speeches, and the defense of institutions opposed to Catholic teaching. The Irish hierarchy had supported the original intentions of the league, which had been formed after the crop failure of 1879 to end evictions and secure land for peasants. American dioceses including Brooklyn had contributed financial help and general American approval was evident, but English politics, misrepresentations, and impolitic and radical utterances and moral lapses by some of the league's leaders injured the movement. After 1883 the Irish National League succeeded it and thereafter it emphasized home rule for Ireland.⁷⁷

That Dr. McGlynn had many irons in the fire and was a difficult person appears in the following correspondence occasioned by Bishop Loughlin.

On March 15, 1886, Archbishop Corrigan wrote Father McGlynn:

Private. The Bishop of Brooklyn called here this morning to direct my attention to the enclosed circular in which you are announced to speak at a meeting presided over by Mr. Beecher. He objects strenuously to the company and as the meeting is to be held in Brooklyn, in his Diocese, he thinks it his duty to ward off what he deems so great a scandal from his flock.

At his request, I make his views known to you and I must say I would be humiliated to find a Priest of the Archdiocese associating even in a worthy cause with a man of such unsavory reputation as Henry Ward Beecher and another who only last year publicly threatened that our country would rise in its might and grind us to the dust. . . .

To this McGlynn replied on March 17, 1886:

Monday night I returned at 11 and found your letter telling me of the Bishop of Brooklyn's protest against my speaking at the Brooklyn Excise League. . . . Since you did not forbid me, probably doubting you had a right to do so, nor even advise me in such delicate circumstances to break my engagement and as you marked your letter Private—I had to keep the engagement lest I give scandal . . . the publication of the true cause would probably come through indiscretion of Bishop Loughlin's friends. Both Beecher and Dr. Crosby gave testimony to the Catholic Church. . . . I made no compromise with Beecher's alleged fault (the jury exonerated him) nor with Crosby on the Freedom of Worship bill. . . . The vacant commissionership in the Department of Charities, leading physicians state, was offered Crosby by Catholic Mayor Grace.⁷⁸

A few months after this interchange Father McGlynn began making campaign speeches for Henry George, who was running for mayor of New York, and for his single-tax theory. George's theory, as outlined in his *Progress and Poverty*, was that a single tax levied on the unearned value of land would abolish the evils of the capitalist system and would provide a more equitable distribution of wealth. Cardinal Gibbons tried to prevent the condemnation of George's book and he argued to Cardinal Simeoni, that, unlike the Communist theory, George believed in the absolute ownership of all the fruits of one's labors. Whatever the merits or practicality of the theory, its strong emphasis on land being the common property of all seemed socialistic and extremely dangerous, and the Congregation of the Inquisition condemned George's works on February 6, 1889, declaring, however, that the condemnation need not be published.⁷⁹

Instructed by Propaganda, Archbishop Corrigan forbade McGlynn on September 29, 1886, to continue his political activities and bade him retract such public utterances as "private ownership of land is unjust and ought at once to be abolished." McGlynn disobeyed and was suspended. He was ordered to Rome by the Pope; he refused to go and was excommunicated. Meanwhile, George lost the election and he and McGlynn, disagreeing on methods, soon parted company.⁸⁰ On the 18th of that month of November, the pastoral letter of the fifth synod of New York was issued. Its re-affirmation of the right of private property was acclaimed by the city press.

As might be expected, the case had repercussions in Brooklyn where the *Examiner* supported George. Its editor, Thomas B. Preston, wrote Cardinal Manning, archbishop of Westminster, on November 8, 1886, asking him to clarify his recent conversation with Henry George, for McGlynn was citing Manning in defense of George. Manning replied on December 1 that George seemed orthodox and had agreed that the law of property is founded on nature, but that intolerable evils flowed from an exaggeration of the law. The cardinal also wrote to Corrigan on December 10 that he had not criticized the opponents of George.⁸¹

The *Examiner* also helped to widen the growing rift between Cardinal Gibbons and Archbishop Corrigan. On April 30, 1887, the cardinal wrote the latter: "I have been . . . deeply wounded by insinuations thrown out in the papers that I was championing the cause of Dr. McGlynn. I most solemnly declare that my constant and prayerful desire has been to see an end to the trouble with honor to yourself and with full maintenance of your episcopal authority."⁸² Notwithstanding this, the archbishop of New York wrote the cardinal on May 16: "The Brooklyn *Examiner*, a paper owned and controlled by priests, printed Your Eminence's allusions to the trouble here . . . in large capitals to make out that you are championing the unfortunate priest [McGlynn]."⁸³ Shortly after this exchange of correspondence the Brooklyn priests withdrew their support from the paper and it failed.⁸⁴

Father Sylvester Malone was the only Brooklyn priest who had any serious involvement in the McGlynn case.⁸⁵ On December 29, 1886, he wrote directly to Pope Leo XIII solely "from a conscientious sense of duty," charging that to censure McGlynn, "a friend of the poor," for exercising "the right of a citizen to express his views freely and openly on all questions that are non-essential . . . will put back the Church half a century in the United States."⁸⁶

Malone was senior priest of the diocese during Bishop Loughlin's administration and for some years after. As such he served as spokesman for the diocesan clergy to the bishop on several happy occasions. He had served as theologian to Bishop Ignatius A. Reynolds of Charleston at the Plenary Council of 1852, and, with Dr. Thomas J. Gardiner, to Bishop Loughlin at the Sec-

ond Council in 1866. He had rendered long service as a parish priest in the Eastern District. He engaged, however, in other activities less meritorious and toward the end of his days quite forgot the respect he should have had for ecclesiastical authority. He criticized Irish politicians who brought religion and race into politics, but he was himself an active Republican and friendly with the politicians of that party. During the Civil War he was an ardent abolitionist. One paper paid him a dubious compliment in 1887 by characterizing him as, "for many years the one priest in the whole country who mixed himself at all prominently in American politics."⁸⁷ He was friendly with a number of anti-Catholic Brooklyn ministers.⁸⁸ More than once he praised the Puritan spirit which made America great. While this was scarcely theological heresy neither was it the whole historical truth. In keeping with these sentiments, he praised, like McGlynn, the public schools and neglected his own parish school. As he grew older his intransigence became more pronounced.⁸⁹

When, on January 21, 1887, Archbishop Corrigan gave to the press an historical summary of the McGlynn case, Malone was quoted as saying, "The sympathy of the Catholic clergy in New York and Brooklyn is undoubtedly with Dr. McGlynn . . . [who] is a better judge of the political needs of the masses in New York than Archbishop Corrigan is."⁹⁰ Although McGlynn was excommunicated, Malone sat on the platform of the New York Academy of Music on March 29, 1887, as McGlynn delivered his "Cross of a New Crusade" speech, and he assisted when McGlynn repeated the performance at the Brooklyn Academy of Music on April 28. Interviewed by reporters, Malone defended his presence at these occasions.⁹¹ So it continued for months as McGlynn held forth in Brooklyn and New York and Malone abetted him, while Bishop McQuaid of Rochester opposed them both and in Rome in December, 1888, presented a strong case against them.⁹²

On May 15, 1891, Pope Leo XIII issued his epoch-making encyclical on labor, entitled *Rerum Novarum*, in which he maintained the right of private property in land. But McGlynn denied this with vicious invectives against both Church and papacy. The bishop of Brooklyn recommended the encyclical to his people but Malone, echoing his friend, stated the encyclical was the Holy

Father's opinion and did not settle the matter for all time.⁹³ Thereupon Corrigan wrote to Bishop Loughlin on October 20, 1891:

Today's Herald p. 6, contains an article entitled 'Henry George and the Pope' in which Father Malone expresses views that in my opinion no Catholic priest is allowed to hold. Please read the article and compare it with the letter of the bishops of this Province to the Holy Father on the occasion of the late encyclical; with the decree of the Vatican Council on the teaching office of the Supreme Pontiff; and with the teaching of theologians in the premises. Amongst others I may mention Cardinal Newman's Letter to the Duke of Norfolk. . . . Father Malone's utterances, if they be authentic are scandalous. If not authentic he ought to disclaim them. I would be glad to hear from you on this subject. Trusting you are enjoying your usual good health. . . .⁹⁴

What steps Bishop Loughlin took against Father Malone are not known. He was a stickler for discipline and it is only reasonable to presume that he cautioned Brooklyn's oldest priest.⁹⁵ But Loughlin was not "enjoying his usual good health." At the time he received Corrigan's request he had only a little over two months to live.

Bishop Loughlin had begun the administration of his diocese while the Know-Nothing disturbances were rising in fury. He ended his stewardship as controversies raged within the Church itself.

Apart from the instances chronicled above, the bishop had little part in these troubles, and his diocese, except for the intrusions of McGlynn and the pronouncements of Malone, was singularly free of embroilment. Undoubtedly he was loyal to his metropolitan, but he probably did not agree with all of Corrigan's methods. Many did not. Bishop Loughlin had an independent mind and he did not always see eye to eye with some of the members of the hierarchy.⁹⁶ He provided a judicious stability and aloofness from party so necessary in those perilous times. His temperament and sense of propriety would not permit him to dispute the place of confidant and counsellor to Corrigan that was occupied by the somewhat bellicose McQuaid, who proved to be a providential foil to Archbishop Ireland. Moreover, because of its proximity the see of Brooklyn had been overshadowed by the archiepiscopal and cardinalatial throne of New York.

Bishop Loughlin was wise by nature and by long experience. He was also an extremely simple and humble man. He was Hughes' appointee and Timon's close friend and first choice for higher honors. They and most of his other distinguished friends among the hierarchy had now passed away. A new generation was prevailing in the councils of the Church. But Bishop Loughlin had much yet to do in Brooklyn and he was its bishop. He carried on ably as usual but he was very much alone toward the end.

HOPES DEFERRED, THANKSGIVINGS, AND LAST DAYS

SOME MEMORABLE EVENTS, diocesan as well as those that were more personal to Bishop Loughlin, remain to be recalled. They concern the proposed new cathedral, old St. James' and the bishop's life there, his jubilees, the new residence, the activities of his last year, his death, and the judgment of history.

Old St. James' Church continued to serve as the Brooklyn cathedral while younger parishes were building fine structures and, in the eastern United States, diocesan cathedrals were rising under the masterful designs of Patrick Charles Keely. This "prince of architects" had begun his career in Brooklyn as a parishioner of St. James'. Certainly when the time came, he expected to design for Brooklyn its crowning glory and his masterpiece.

Early in his administration Bishop Loughlin prepared for this great work. In 1860, less than two years after the cornerstone laying of St. Patrick's Cathedral in New York, Loughlin purchased for \$75,200 a block of land 200 by 470 feet bounded by Greene, Vanderbilt, Lafayette, and Clermont Avenues.¹ It was a mile east of St. James' and one of the finest locations in Brooklyn, offering views, it was said a few years later, of Coney Island, the mammoth elevator at Atlantic Basin, and the Brooklyn Bridge.² John McCahill bought this part of the Spader farm on November 1, 1860, giving a mortgage of \$50,000 for it. The property stood in his name until November 18, 1865, when a deed dated March 2, 1861, from McCahill to the bishop was recorded, the bishop satisfying the mortgage on the same day. Revelation of the bishop's owner-

ship caused a sensation and the Spaders tried unsuccessfully to buy back the land.

Keely's plans called for one of the largest and grandest churches in the New World.³ It was to be of 13th-century French Gothic as revived by the elder Pugin, of "clustered shafts, moulded bases, decorated caps, richly traceried windows, varied statuary, pinnacled and gabled canopies."⁴ The building, of blue granite trimmed with white, and with buff and gray tracery, would front 160 feet on Lafayette Avenue. An extreme outside length of 354 feet was planned, a width at the transept of 180 feet, and front towers 350 feet in height. Its cost was estimated at over \$1,000,000.⁵

The cornerstone of the proposed Cathedral of the Immaculate Conception was laid on Sunday afternoon, June 21, 1868, by Bishop Loughlin in the presence of Archbishop John McCloskey and Bishops Francis P. MacFarland of Hartford, John J. Conroy of Albany, John J. Williams of Boston, David W. Bacon of Portland, and James F. Wood of Philadelphia, 50 priests, and the immense number of over 25,000 rejoicing Faithful, many of whom had marched from the rally point at Hicks and Fulton Streets.⁶ Upon the cornerstone were inscribed the words:

In the honor of God and under the invocation of the Blessed Virgin Mary conceived without sin, John Loughlin, Bishop of Brooklyn, set this stone on the 21st day of June, 1868. Pope Pius IX Supreme Pontiff, John McCloskey being Archbishop of New York, Andrew Johnson being President of the United States, Reuben E. Fenton being Governor of New York, Martin Kalbfleisch being Mayor of Brooklyn, Patrick Charles Keely being architect and Francis Curran builder.⁷

A large tent sheltered from the hot sun a wooden pavilion provided with ascending tiers of benches. From this platform at the end of the ceremonies, the archbishop of New York addressed the multitudes who stood both within and without the walls already risen to a height of six feet: ⁸

And well may you rejoice on the day and on the occasion which is to be ever memorable to the Catholics of this city and of this diocese, a day which recalls so many memories, such in part at least, as were awakened in the hearts of old; for many there are who had hardly hoped to see this day. Of that number I can mention one, and it is he who now addresses you. His first and earliest memories are here. He

first saw the light of heaven and breathed the breath of life in what was then but the little Village of Brooklyn. He well remembers the day when there was neither Catholic church nor chapel, neither priest nor altar, within all these surroundings. He remembers when, as a youth, when Sunday morning came, he, as one of a happy group, wended his way along the shore to what was then called Hick's ferry, to cross the river, not in the elegant and graceful steamers as now, but in an old and dingy horse boat; going, led by the hand of tender and loving parents, to assist at the sacrifice of Mass in the old brick church of St. Peter's, in Barclay Street. How little could he then have dreamed ever to have witnessed a spectacle such as this; to have stood here in the capacity in which he now stands, in such a presence, to see the foundations laid and the cornerstone blessed and consecrated by a bishop of Brooklyn, surrounded by prelates from other sees and dioceses, by a numerous clergy from far and near, and by such a vast and innumerable concourse of people, brought together to take part as it were, in the beginning of such a glorious work, a work which is to rear itself up in grand and goodly proportions before the eyes of men, and stand a monument of your Catholic faith, your Catholic generosity, and your Catholic zeal; stand as a monument too, of Catholic genius, Catholic architectural taste and skill, and to be, besides, looked upon, as it will be, as adding a newer beauty, and another glory, and another honor, and another source of pride to what is already the renowned city of churches.⁹

But building operations went slowly, and we read: "The work would have progressed more rapidly during last year [1869] had not Bishop Loughlin resolved to complete the building of the two new orphan asylums." The same writer declared that the chapel "is nearly finished," and that the cathedral would be "finished in two years."¹⁰ However, there was another long delay for more pressing needs,¹¹ until, the growing Catholic population requiring it, St. John's Chapel, a part of the general plan, at the southwest corner on Clermont Avenue, was completed and formally opened as a parish church by the bishop on December 27, 1878. The rectory stood on the site of the present chancery building.¹²

Talk of resuming building operations revived from time to time¹³ and the architect was quoted as saying in 1887 that revised working plans would be ready in December, contracts would be let, and the building would proceed the following year.¹⁴ But the walls never rose higher than 10 or 12 feet above ground. The needs of the orphans and of the sick and a series of unfortunate

institutional fires, elsewhere described, delayed and finally stopped the work.¹⁵ The uncompleted building, looking like a huge fortress or the ruins of some pre-Reformation fane, was to stand untouched for two generations, a problem to the two succeeding bishops but a monument also to the practical charity and the selflessness of Bishop Loughlin and indeed of his two successors.

Patrick Charles Keely, who drew the plans for the cathedral, was born in 1816 at Thurles, Ireland, near St. Patrick's College, which his well-to-do father had built. He came to Brooklyn in 1842, and apart from what he had learned from his father, was self-taught.¹⁶ His first-known work was the enlargement of St. James' Church and the carving of its wooden altar in 1846. Soon after this, Father Malone prevailed on Bishop Hughes to allow Keely to plan and build the new Church of SS. Peter and Paul in 1847-1848. This was Keely's first church¹⁷ and the forerunner, it is said, of over 700 others, many of them the finest in the land, as well as a great number of schools, institutions, and monasteries.¹⁸ "The number is wholly unprecedented in the history of any architect of ancient or modern times. It could have been reached only in the phenomenal period of Catholic history that the Church in America has known during the present half century."¹⁹

In all, he designed and built some 20 cathedrals, from Charleston, South Carolina, to Halifax, Nova Scotia, and as far west as Chicago. In Brooklyn he built orphanages and schools and a number of churches²⁰ including Immaculate Conception, Our Lady of Mercy, St. Peter's, St. Ann's, St. Charles Borromeo's, St. Boniface's, Holy Cross, St. Teresa's, St. Anthony's, St. Stephen's, Visitation, Star of the Sea, St. Vincent de Paul's, and his last, which he liked the best, St. John the Baptist's. He also did Protestant church work in Brooklyn and elsewhere.

Keely was the foremost Catholic Church architect of his time.²¹ His genius was acknowledged by the University of Notre Dame which in 1884 made him the second recipient of its Laetare medal. He received it, in the bishop's absence, from Vicar General Keegan at St. John's Chapel.²² Residing in that parish at his Clermont Avenue home, he spent his last years, admired alike for his deep faith, his business integrity, and his handsome appearance.²³

While the foundations of the proposed cathedral were rising

and thereafter, as speculation about its completion rose and fell, old St. James' served as the cathedral. Perhaps there was some truth in the statement that the young bishop-elect had intended making St. Paul's his cathedral church, but the death of Father McDonough on the eve of the episcopal consecration had left a vacancy to be filled at St. James'.²⁴ Dedicated on August 28, 1823, it had several internal alterations and improvements after the extensive enlargement of 1846. In 1854 "the interior was beautifully redecorated"²⁵ and the edifice was described as "much the best looking of their churches in the city."²⁶ In 1872 a new floor and pews, windows, and frescoes were introduced and the side galleries were extended to the sanctuary.²⁷ The church suffered damage by two fires. The first, of unrecorded origin, occurred on Good Friday of 1883. It destroyed the carved wooden altar, the sanctuary windows, and a painting.²⁸ Again fire came, in a thunderstorm the late afternoon of June 11, 1889, when lightning struck the steeple and, a few moments later, the chimney over the sacristy. The fire smoldered between ceiling and roof till nightfall, when the flames were seen. The bishop was absent, having gone that day to St. Peter's parish, Jersey City, to administer Confirmation, but Fathers Mitchell and Mealia saved the Blessed Sacrament, some sacred vessels, vestments, and paintings; but the sanctuary and its altar, two windows, and the three best paintings were ruined and the organ loft and pews badly damaged.²⁹ During the months needed for repairs, Mass was celebrated in the basement.

In 1873, 50 years after the dedication of the church, the parish boasted:

From it [i.e., the parish], both by pastors and people, nearly all the other churches of the diocese have been colonized and supported; and in all its history, since by the exertions of our first generation of Catholics it was built up, it has appealed for no aid from any outside of its own congregation.³⁰

Although the neighborhood gradually declined,³¹ the mother church of the diocese preserved a sort of shabby gentility, and the parish life continued vigorous well into the 20th century. It had lively parish societies and it was the headquarters of several diocesan lay organizations. The daily presence of the bishop and the dynamic personality of Father James H. Mitchell added to the

preeminence of the parish. From its schools and from the Young Men's Catholic Literary Association, which met in the "castle" in the rear of the bishop's house, came many persons prominent in the religious, social, and civic life of this third largest city in the Union. As the years passed, many of the older parishioners died, or they and their children moved elsewhere, a number of them to St. John's Chapel parish, but in 1891 there were still 8,000 parishioners. The Sunday school then had 800 children. Seven Christian Brothers taught 500 boys in St. James' Academy and 11 Sisters of St. Joseph conducted an academy for girls and taught 525 girls in the parish school.³²

Opposite the ancient church stood the old double red-brick house at 250 Jay Street, the first part of which was built in 1832. It had served as convent, orphanage, rectory, and episcopal mansion. It was three stories and basement, and the upper floors had five windows on Jay Street. It had no modern conveniences. Here, from 1853 to 1889 Bishop John Loughlin maintained his residence. Anyone could call on him. One simply walked up the steps and struck the knocker above the door plate that read "Rev. John Loughlin." As likely as not, he himself would open the door for the visitor and point out a place on the benches which lined the two sides of the somewhat shabby hall that served as a reception room. On the right was a library of 3,000 to 4,000 books, with an open coal-grate for the winter.³³ When one's turn came, the caller entered the office on the left of the hall. It was stacked with old newspaper files and its desk was littered with papers. The bishop would transact business quickly and would accompany his visitor to the door, as he addressed the assorted array of waiting people with the words "Who's next?"³⁴

The statement that John Loughlin worked harder than any of his priests is thoroughly credible. In fact, he was parish priest as well as bishop. He heard confessions on Saturday nights, preached at his early Sunday Mass, and often gave a catechetical instruction at afternoon vespers. He would confirm as often as three times a day, preaching each time. Many entries of baptisms and marriages at St. James' are in his fine handwriting. Daily he crossed the street to say the early Mass and about nine o'clock walked to the post office for his mail. When he was not busy with callers he travelled

about the city visiting the institutions or conducting the financial and legal business of the diocese. He often carried a black telescope-bag and if he used the horse-drawn trolley, he preferred to stand and chat with the conductor on the rear platform. Later he used a one-horse coupe. He did not care for civic functions and made almost no social engagements. He took his meals with his curates and spent his evenings at home. He read newspapers carefully, as Hughes had done, and was an earnest student and a good theologian. His few extant letters are exceptionally brief and to the point.³⁵

In appearance Bishop Loughlin was of medium height and somewhat portly. He wore a flat-brimmed top hat and close-fitting double-breasted clerical frock coat—both somewhat the worse for wear—low-cut shoes, uncommon then, and white socks. His head was large and full-domed and his high forehead under the receding hair was sometimes creased in a frown. He had strong features, a large nose, and a firm mouth and jaw. Under beetling brows his remarkable eyes took one's measure. He was a quiet, well poised, masterful man.³⁶ A summation of the character of the first bishop of Brooklyn as recorded by his contemporaries may here be added to the picture that has emerged from the story of his administration.

Although Bishop Loughlin was one of the most prominent men in the old city of Brooklyn, his modest, unostentatious life made him one of the least known personally. Under an apparently rough exterior there beat a warm fatherly heart; and in the great qualities of charity and prudence, so necessary in a bishop, he was pre-eminent. Yet he was austere in his personal tastes and habits.³⁷ He was realistic and far-sighted in selecting church properties.³⁸ Of strong individuality, he ruled with firmness and brooked no opposition, but although he was tenacious of the powers of office, he had little use for its embellishments. He rarely prefixed his signature with the episcopal cross. He was a humble man but he knew what he wanted, and when his mind was made up it was useless to attempt to move him.³⁹ He had the tenacity of Hughes, by whom he had been trained, but not his aggressiveness. He is charged with being strong in his likes and dislikes but his priests admired and liked him.

Bishop Loughlin enjoyed a joke and told a good story himself. He was affable and chatty, had an incisive wit and a wonderful smile.⁴⁰ He shunned publicity and teased enquiring reporters, but in his last five years the press wrote many encomia about him. He exhibited remarkable mental vigor and self-reliance to the last. His simple coat of arms was an oval shield bordered by oak leaves. The upper part, left side, carried a cross, the right side an anchor. Underneath were the words *tria haec*, and on the bottom of the shield was a flaming heart.⁴¹ It thus symbolized "faith, hope, and charity, these three: but the greatest of these is charity" (1 Corinthians, 13: 13).

Although Bishop Loughlin sought no honors, they justly came to him. He knew the regard and affection of his priests and people and wanted no celebration of his episcopal silver jubilee; but they insisted and the anniversary was held on October 30, 1878. A great storm until noon that day did not prevent the pro-cathedral from being crowded. Fathers Patrick F. O'Hare, James J. Woods, and Edward J. McCabe were, respectively, deacon, subdeacon, and master of ceremonies of the Mass. Bishop Corrigan of Newark was present and Cardinal McCloskey, St. James' most illustrious son, arrived near the end of the Mass. Thereafter, over 100 of the clergy gathered for dinner at Assumption Hall. Father Joseph Fransioli presented a purse and Father Sylvester Malone read an address. The cardinal confirmed the bishop's industry:

I have known him from his early life . . . and I can fully indorse what he has said, and said modestly, of himself—that he never was trained to idleness. He was the same industrious, hard-working man in college and in seminary . . . untiring in his zeal . . . disinterested and self sacrificing . . . all the hours of his episcopate. . . . I don't believe he knows how to give himself even proper rest. It is nothing with him but work, work, work.⁴²

In reply the bishop stated that he had done only his duty, he had not been trained to idleness, and that while he had selected the sites for churches others had built them.

The laity gave a reception the next evening at St. John's College. At the affair Father Aloysius J. Meyer, C.M., presided and addresses were made by Vicar General William Quinn of New York, by Thomas W. Hynes, president of the St. Vincent de Paul

Society, and by James McMahon, who presented a purse. Patrick Hickey of the *Catholic Review* also spoke and, quoting Hughes' charge to Loughlin, "Never forget that you are a bishop," added, "A growth such as ours was then unexampled in the history of the Church and you had no similar experience to guide you. A less judicious ruler, in the whirl of our prosperity, might have risked too much; a timid one might have failed to appreciate what was needed."⁴³ A few weeks later, during Christmastide, the bishop opened St. John's Chapel and the clergy, addressing him as "Kind father, wise counsellor and guide," presented him with a crozier and an elegantly furnished carriage. Father Fransioli read a Latin poem composed for the occasion.⁴⁴

As the years passed, honors accumulated. In 1881 on his 28th episcopal anniversary the bishop received congratulations from some of the laity, after which, typically, he confirmed at Foster's Meadows and during a heavy rain, laid the cornerstone of Visitation Monastery on Clinton Avenue.⁴⁵ On the afternoon of October 30, 1884, on the eve of his departure for the Third Plenary Council of Baltimore, over 80 priests assembled in Assumption Hall to honor his 31st anniversary. Father Malone was again their spokesman. Hickey in the *Review* at that time characterized the bishop as, "Full of years, yet young in all that gives activity and usefulness to man; full of works, yet with numberless aspirations for the greater work of his mighty diocese still to be gratified; full of honors, yet the humblest of men."⁴⁶

Doubtless the bishop would have remained in the old Jay Street house until his death had not a group of priests and laity under Father Keegan collected funds for a more suitable residence.⁴⁷ Ground was broken for it on June 1, 1883, and the building was finished in the fall of 1887. Made of granite, three stories and basement, it was designed as an adjunct of the proposed cathedral. It extended 80 feet on Greene Avenue and 60 feet on Clermont. It was substantial but not ornate and contained over 40 rooms and cost \$100,000.⁴⁸ But the new episcopal residence remained empty for 18 months, the bishop doubtless dreading to sever the old associations. Then, after the debate had died down as to whether he would ever move, he suddenly moved in on May 7, 1889, leaving

Fathers Mitchell and Mealia behind him.⁴⁹ Thereafter he lived alone.

The first year of Bishop Loughlin's residence in his new home was marked by sickness and a decline in his physical powers. Yet at both the beginning and the end of the year 1890 he indulged in his accustomed activity.⁵⁰ But he had uprooted himself in his old age and was living alone with his memories and thoughts in his vast new house. The death of his friend, Vicar General William Keegan, on May 10, 1890, broke another of the few remaining ties. The fire at St. James' in the previous June still weighed on his mind. Pressure for a coadjutor was increasing and he had to admit to himself that his health was failing.

Shortly before this time, the administration of Bishop Loughlin was publicly attacked. The newspapers had printed an occasional rumor that he was to receive a coadjutor, but in midsummer of 1887, with McGlynn's excommunication on everyone's tongue and the rumor that Bishop Loughlin was going to Rome for Leo XIII's jubilee, they began giving more space to their speculations. The secular press gossiped that he was harsh, arbitrary, ignored the decrees of the Baltimore Councils, and was going to Rome to be reproved and to receive a coadjutor. The newspapers printed this nonsense along with tributes to him.⁵¹ But the bishop, undisturbed, meanwhile convened the second synod of Brooklyn in August, 1887.

On March 6, 1890, the bishops of the province met in Brooklyn to propose a new *terna* for the coadjutorship to Ogdensburg.⁵² As they met, the diocese was discussing the latest and most cowardly attack upon Bishop Loughlin. It was a contemptible circular, datelined "Brooklyn, February, 1890," that had been mailed to the priests of the diocese and found its way into the press. It charged the bishop with failure to hold consultors' meetings, clergy examinations, and parish visitations; it complained of his age, his promotion of strangers, discourtesy to the clergy, failure to account publicly for diocesan finances, the building and location of the new seminary; and it concluded with a word on the imminence of a coadjutor.⁵³ The clergy indignantly denied the charges but they conceded that a coadjutor would relieve the

old bishop. The harsh manner of publication and the rumored source ⁵⁴ defeated its purpose.

The bishop met the anonymous attack with silence, but he was deeply hurt.⁵⁵ He had two sick-spells in July but he refused to take a vacation and he resumed saying Mass on August 24.⁵⁶ He said he felt healthy but he seemed to be a shadow of his former self.⁵⁷ He could not have suspected the vindication that was at hand in the unparalleled public testimonial that awaited him in the celebration of the golden jubilee of his priesthood.

The celebration of the jubilee was a landmark in American Catholic history.⁵⁸ It began on June 24, 1890, when the students and friends of St. John's College gave Bishop Loughlin a banquet after the commencement exercises.⁵⁹ Through the rest of the year the religious communities paid him honor and the press of the city published many remarkable tributes. On October 16 the bishops of the province met at the residence of Archbishop Corrigan and presented the bishop of Brooklyn with a magnificent gold chalice.⁶⁰

The public festivities opened on Friday evening, October 17, with a reception by the laity under the chairmanship of James McMahon at the Brooklyn Rink, Clermont Avenue. Ten thousand people crowded the place. With Bishop Loughlin, there sat on the stage, Cardinal Gibbons, Archbishops Corrigan and William Henry Elder of Cincinnati, nine bishops, the superiors of some religious communities, and nearly 500 prominent lay persons. Nine addresses were made by as many laymen representing Catholic organizations, and Jacob Zimmer presented a check for \$25,000. Cardinal Gibbons and Archbishop Corrigan spoke and Bishop Loughlin in reply declined any praise but, placing his work on the basis of duty, thanked God for permitting him to do it and for animating the Faithful to cooperate.⁶¹

For the jubilee Mass the next day the neighborhood of St. James' Pro-Cathedral was hung with bunting, and a triumphal floral arch spanned Jay Street from rectory to church. The cardinal, four archbishops—Corrigan, Elder, Patrick J. Ryan of Philadelphia, and John Ireland of St. Paul—13 bishops, and other prelates and superiors of religious congregations were present as Bishop Loughlin sang the Mass. The assistant priest was the Very

Reverend Michael May, vicar general; deacons of honor, Father Alphonse Magnien, S.S., of St. Mary's Seminary and Father Edward P. Allen of Mount St. Mary's College; deacon, Father Thomas Taaffe; subdeacon, Father Martin Carroll; and master of ceremonies, Father James Mitchell. Cardinal Gibbons, preaching from St. Luke, 10: 1-9, spoke of the rise of Christianity in history and on Long Island, and paid tribute to Loughlin's share in conserving the Faith by zeal, prudence, business acumen, blameless life, and charity.⁶² After the Mass, while Bishop Loughlin sat on his throne, Sylvester Malone read an address from the clergy, which stressed Loughlin's patience and forbearance and his concern for parish schools. Father Taaffe presented an illuminated \$12,000 check from the clergy; the Christian Brothers and Franciscan Brothers read addresses and Edward Rorke read one for the parishioners. The bishop, deeply moved, replied briefly. Thereafter, carriages conveyed the clergy to the banquet at the Academy of Music.⁶³ In the evening some 50,000 Catholic men, including 700 sailors from the Navy Yard, bearing lights, transparencies, and banners, marched in parade with 100 bands along miles of streets from Williamsburg to Court Street and dismissal. The parade was reviewed at Greene and Clermont Avenues and there was a gorgeous pyrotechnic display. Sunday morning there were Masses of thanksgiving throughout the diocese. In the afternoon, 20,000 children marched singing, past the episcopal residence through streets lined with people, although it rained heavily as the last division passed.⁶⁴ That evening the church dignitaries dined with the bishop at his residence. On Monday evening, October 20, there were a reception and dinner in the bishop's honor at the Academy of Music. Ten bishops and some 300 other dignitaries of Church and State attended. There were toasts by Cardinal Gibbons, responded to by Bishop Loughlin, and further toasts by Archbishop Ireland, Archbishop Corrigan, Bishop John J. Keane, rector of the Catholic University of America, Mayor Alfred C. Chapin, and Dr. Dominick G. Bodkin.⁶⁵

Shortly after the memorable celebration, rumors again arose that a coadjutor would be given to the bishop, strengthened doubtless by the illness he suffered during the following January. Archbishop Corrigan persuaded him to take a priest under his

roof, but Father Mitchell remained only a few weeks and returned to Jay Street when the bishop recovered.⁶⁶

With the fullness of the spring of 1891 the aged prelate received a new lease on life and he plunged into a bustle of activity⁶⁷ creditable to a much younger man. If by it he had intended to show he needed no coadjutor, he fully proved his point. October, the month of sacerdotal and episcopal anniversary, passed quietly, and November, too, on the 22nd⁶⁸ of which he dedicated Blessed Sacrament Church. On December 5 he travelled to St. Monica's, Jamaica, for the celebration of its re-decoration and to ask the congregation to pray for the former pastor and the assistant—each of whom had died recently.⁶⁹ Ten days later he dedicated the Church of St. Ignatius Loyola at Hicksville and he called at the Visitation convent in the afternoon.⁷⁰ The same month he sent Father Joseph Fyda to establish St. Adalbert's parish at Elmhurst; he expected to dedicate the new St. Mary's Church in Long Island City on December 20, the same day that the first Mass would be said in St. Michael's Church in Concord Street. He likewise planned that month to lay the cornerstone of St. Stanislaus Martyr Church in 14th Street. He had authorized his seventh new parish that year, that of St. Frances de Chantal in Blythebourne,⁷¹ and he had opened schools at Our Lady of Mt. Carmel, Long Island City, and at Fourteen Holy Martyrs' in Bushwick. There were more churches and schools soon to be opened—but the bishop had caught cold on December 17, a raw, rainy Thursday, and he could not go out.

On Sunday, December 20, his 74th birthday, he received some callers, and then he had to take to bed. The doctor was called and Father Mitchell moved in. The bishop rallied, but Christmas Day saw no improvement.⁷² Archbishop Corrigan came the next day and pleaded with Bishop Loughlin to name an administrator but the dying prelate would only reply "some other time," or "by and by."⁷³ Again he had postponed sharing the burden of that episcopal jurisdiction given him so long ago and exercised so honorably. But the troublesome question would soon be forever settled. On Sunday, December 27, Father Martin Carroll administered the last sacraments; and on Tuesday morning at 7, as consciousness of this world slipped away, perhaps the bishop realized that he should

rest awhile at last. And so John Loughlin left this world on December 29, 1891, at 4:20 P.M. Outside in the darkening street a gentle rain was falling.⁷⁴

When the news of his death became known, there were resolutions of regret by the city governments and laudatory editorials in the press of the city and nation. The bishop's body lay in state, guarded by the Christian and Franciscan Brothers, at Clermont Avenue, where it was viewed by 50,000 people.⁷⁵ On Friday, New Year's Day, at 3 P.M. the funeral procession headed by 1,000 orphans travelled past the black-draped houses along Clermont, Lafayette, Cumberland, Myrtle, and Jay. Over 100 priests, 44 church societies, and thousands of children marched—in all, 30,000 people. Fathers May, Malone, Taaffe, and Moran and distinguished laymen walked beside the hearse with its plain, rosewood casket. At St. James' 100 priests chanted the office of the dead.

Admission to the funeral Mass on Saturday was by ticket. Archbishop Corrigan was the celebrant and Vicar General May was assistant priest. Among the other ministers of the Mass were Fathers Taaffe, Carroll, Hartnett, C.M., McNamara, Brosnan, Farrell, McCarron, McCaffrey, Kirby, Mallon, and York. Among the dignitaries present were Archbishop Patrick Ryan, Bishops Stephen Ryan, Ludden, McQuaid, O'Farrell, Conroy, Foley, and O'Hara, as well as Mayor David Boody and others of the city, state, and federal administrations.⁷⁶

Father Frederick W. Wayrich, C.S.S.R., rector of St. Alphonsus' Church in New York, preached the eulogy, using the text from 2 Timothy, 4: 7, 8: "I have fought the good fight. . . ." The life of the bishop, he said, was a struggle against the powers of darkness; he had to create everything from the beginning. As an apostle, he sowed the good seed, formed a clergy, introduced religious congregations into the diocese, built churches, schools, and institutions. Then frankly noticing that the papers had taxed the bishop with not loving religious orders, the preacher declared that he had loved all orders, but the fact that a bishop did not require a particular order did not indicate any sign of hostility between the order and the bishop. "Bishop Loughlin was a modest man in all his ways and speech; a simple straightforward man all his life. He

walked among you without display and spoke to you in moderation. He never said a word to show that he wished to raise himself above others."

All that day, as on the day of Bishop Loughlin's installation, the rain fell in torrents, drenching the bareheaded prelates and priests as they followed the casket out from the church to the temporary vault under the sanctuary.⁷⁷

The Month's Mind was offered by Bishop Patrick A. Ludden of Syracuse, while Bishop Michael J. O'Farrell of Trenton preached.⁷⁸ The bishop's will was probated on January 28. It bore the date of June 2, 1880. It began, "In the name of the Most Holy Trinity. Amen." Its only personal gift was "To my sister, Catherine O'Keefe of Albany, my watch in token of my affection."⁷⁹

During the administration of Bishop Loughlin, the general population of the United States had increased from 23,000,000 to over 63,000,000, or about two and three-quarter times; the general Catholic population had risen from 1,800,000 to more than 9,000,000, or over five times. The general population of Kings County had increased from 181,000 to 900,000, or five times; that of Long Island from about 260,000 to 1,000,000, or nearly four times. The diocese of Brooklyn, coterminous with Long Island, had grown from about 50,000 to over 300,000, or about six times.⁸⁰

The numerical growth of the Faithful was matched by the growth of the religious and sacerdotal personnel and by the multiplication of churches, schools, and institutions. During the years, that diocesan growth had elicited comment here and abroad. The *Brooklyn Eagle* wrote in 1871, "There is no city in the United States except New York in which Catholic progress has been so decided and rapid as in Brooklyn."⁸¹ Such growth, in Brooklyn and elsewhere, had prompted, thus early, the question: "Would America become Catholic?"⁸²

A few years later the *Boston Christian Register* had this to say:

Brooklyn . . . might well be called a Catholic city. The Roman Church here has more houses of worship than any other. . . . Most of these Brooklyn churches are large and costly, and many of them are magnificent in architecture and decorations. . . . The bells most constantly heard are those of the Catholic Angelus. . . . The Catholic schools in this city are numerous and good, and in no city are the school children better dressed or apparently more docile and well-

behaved. Fabulous amounts are contributed to the Church for its expense of worship, for its schools, its charities, its asylums, its celebrations; and lack of means is rarely an obstacle to any Church enterprise that the Bishop decrees . . . the growth of the Roman Church is much more striking in such a city as this, where the net profits of a single Church fair will be more than \$10,000—exceeding those of any single Protestant charity.⁸³

The London *Tablet* in 1880 had written, "The increase of Catholics, Catholic churches, schools, and other institutions in Brooklyn has been immense."⁸⁴ These "amazing achievements" from 1853 to 1891 took place largely under the extremely personal direction of one man⁸⁵ who in the "City of Churches" came to be called the Church Builder of America⁸⁶—a remarkable fact in the history of a remarkable Church.

If, at the end, the time was ripe for a coadjutor or for a younger bishop,⁸⁷ we may say that the diocese had suffered little, if at all, by Bishop Loughlin's persistence in ruling unaided. Referring to the criticism that had saddened his last year, the *Catholic Review* stated: "Granted all that may be said in criticism, this also must be said: that he was always at home attending to business; that he built church, school, orphanage and hospital as promptly as need arose and means permitted."⁸⁸

But let John Loughlin, Brooklyn's great pioneer bishop, speak the last word himself. To the Young Men's Association of St. James' at their reception for his episcopal silver jubilee in 1878 he said: "The whole study of life should be to do good and avoid evil, and if we can succeed in understanding how to do good and avoid evil we accomplish a great deal."⁸⁹ A year later he wrote to Archbishop Gibbons: "Monseigneur: Your kind favor of November 12, 1879 has not been forgotten. I appreciate it too highly, and I thank you very much for its kind expression. After all, life is short, and our simple duty is to do what we can as long as the Lord gives us life, for His honor and glory. . . ."⁹⁰

This profoundly wise and simple philosophy was the *motif* of his whole life.

*THE RIGHT REVEREND CHARLES EDWARD
McDONNELL, SECOND BISHOP OF BROOKLYN,
1892-1921*

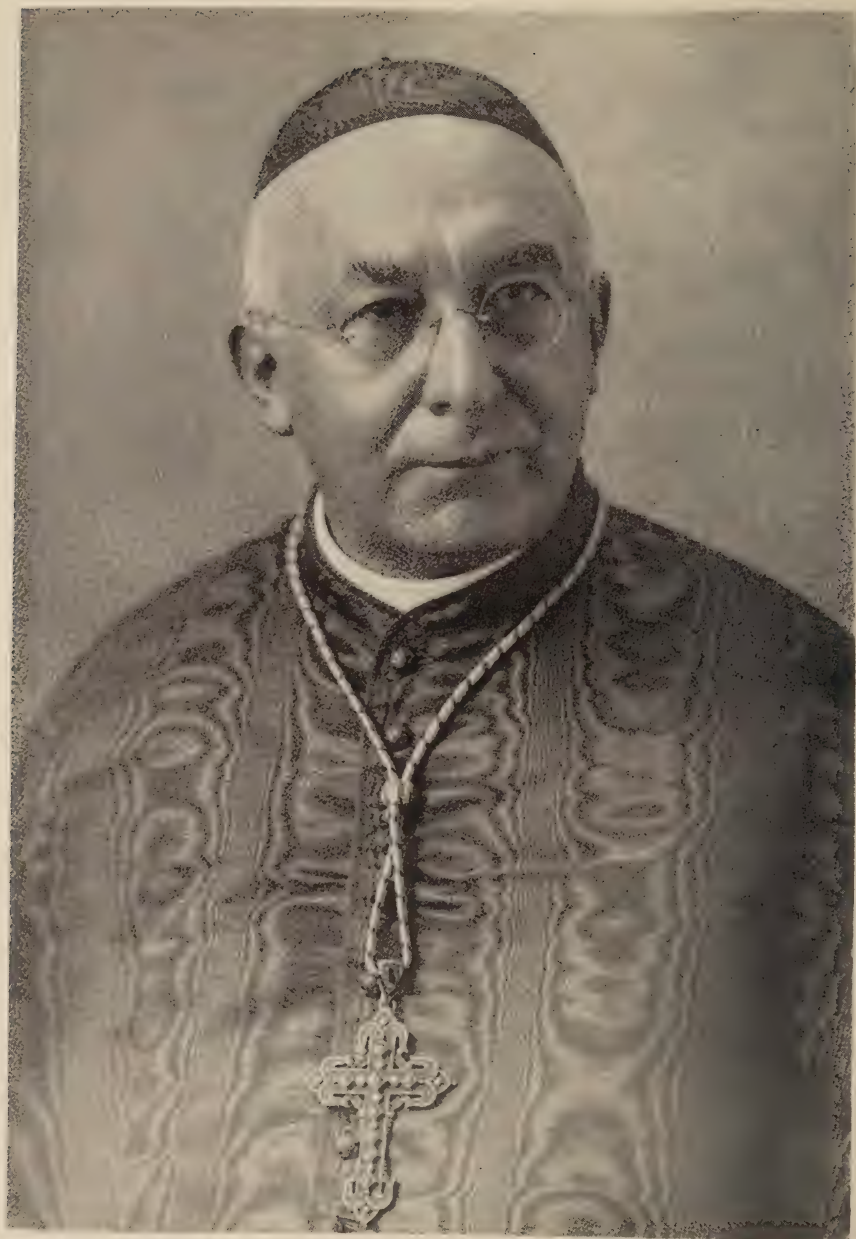
A CENTURY IS NOT LONG in the Old World, but in the Western Hemisphere even a generation spells antiquity. If the first bishop of Brooklyn began his episcopacy in a world strange to us of this day, strange also is the late Victorian world when the second bishop first gathered up the threads of diocesan business, then somewhat in arrears. We may understand better something of his problems and his accomplishments if we preface their recital with a brief glance at some of the social changes that took place on the national and local scenes between the date of his accession and the outbreak of World War I.

The United States continued to grow even faster than before. Its population increased from 63,000,000 in 1890 to 76,000,000 in 1900 and to 100,000,000 in 1915. Once again immigration was a notable factor. Of the more than 31,000,000 immigrants who came from 1821 to 1915, 12,000,000 arrived after 1901. The year 1907 brought the greatest number to date—1,285,349.

However, there was a decided change in the sources of the immigration. Economic improvement in Ireland and legislative, industrial, and commercial progress in Germany had considerably reduced the number of emigrants from those lands. By 1890 the number arriving from central, southern, and eastern Europe surpassed those coming from northwestern Europe. During the last two decades of the 19th century Italian immigrants were over 12



Most Reverend Charles E. McDonnell, D.D.
1854-1921
Second Bishop of Brooklyn



His Eminence George Cardinal Mundelein
1872-1939
First Auxiliary Bishop of Brooklyn
Archbishop of Chicago

times as numerous as during the preceding 100 years; Slavic, about 14 times.¹ Thereafter, this trend became even more pronounced. Remarkable also was the growth by 1910 of the Nation's Negro population to nearly 10,000,000 and of the number of Jews to over 2,000,000.

The decades immediately preceding the war of 1914-1918 were characterized also by great changes in the social, economic, and industrial life of the American people. The period was accompanied by tremendous economic expansion; formation of mammoth trusts; mass production of manufactured goods; growing aggressiveness of American labor;² universal, expensive, and increasingly secular education; growth of divorce and birth prevention;³ and a manifest decline in church attendance, relative to the increase of the general population—changes, all of them, that deeply affected the thoughts, habits, and lives of the entire population.

These transformations in the national scene were quickly reflected within the limits of the diocese of Brooklyn. Here probably the clearest evidence of the changing times was the great increase in population. From 1892 to 1900 the number of persons living on Long Island increased by nearly 500,000 or about 40 per cent. At the beginning of the 20th century the counties of Nassau and Suffolk counted 133,030 persons; Queens numbered 153,000; while Kings County, or the borough of Brooklyn, listed 1,166,582 persons. Thereafter, this remarkable growth accelerated, until by 1915 Nassau and Suffolk had a population of 200,000; Queens had twice that number; and Kings County, with a population of 1,800,000, was nearly ready to dispute with Manhattan for the title of the most populous of the greater city's five boroughs.⁴ Part of Brooklyn's growth was due to the incorporation within its limits in 1894 of the old towns of Flatbush, New Utrecht, and Gravesend, and, in 1896, of the ancient town of Flatlands as well.⁵ Shortly after this enlargement of the city of Brooklyn, its inevitable amalgamation with New York City took place. On January 1, 1898, the city of Brooklyn became the borough of Brooklyn, and the towns of Newtown, Flushing, and Jamaica, and part of western Hempstead in old Queens County were formed into the new county and borough of Queens. At the same time, the new Queens, along with

Brooklyn, Manhattan, Richmond (or Staten Island), and the Bronx were incorporated into the city of Greater New York. The remainder of old Queens County, which included North and South Hempstead and Oyster Bay, became the new Nassau County. The nearness of New York, the American love of size, and politics were responsible for the change.⁶ The Republican machine had dominated Brooklyn from 1893 to 1898. Thereafter, borough and city politics were controlled in large measure by a succession of American-Irish politicians, not all of them Catholic, and not all of the Catholics renowned for their ability, integrity, or religious observance.⁷

All the while, the Long Island hamlets continued to become villages, and the farms of many of the disappearing Yankees passed into the hands of southern and central Europeans. In Brooklyn and Queens industry, commerce, and business obliterated old landmarks, while in Brooklyn skyscrapers arose, rivalling in a modest way the gargantuan monoliths that had begun to dominate lower Manhattan.

The evolution of mechanical methods of transportation accompanied and made possible the growth of population and accelerated the tempo of life. The horse-drawn vehicles and the cycling clubs of the 1890's yielded to the automobile, which by 1910 was quite common and had helped to transform street paving from cobblestone to asphalt. Rattling trolleys replaced horse cars, and the elevated trains rumbled along on steel viaducts which darkened the streets below. The Long Island Rail Road began replacing steam with electric power in 1905 and the first subway was opened under the East River, to Borough Hall, and then, in 1908, to Atlantic Avenue, Brooklyn. Rivals appeared to the world-famous Brooklyn Bridge. The Williamsburg Bridge was opened in 1903, 20 years after its graceful predecessor, and the Manhattan and the Queensborough bridges followed in 1909. As the immigrant peoples flowed through these arteries into Kings and Queens, many of the residents of those older settlements were pushed out, ever eastward in concentric arcs, leaving behind them the slums and shabby dwellings and the brownstone houses of vanished gentility, and establishing new homes with glimpses of lawns and trees, thus awakening the sleepy quiet of suburban vil-

lages into livelier towns and small municipalities. But even as men began travelling overhead by bridges and underground by subway, they looked aloft at an occasional airplane.

Through all the changes, Brooklyn's strong local pride and pronounced individualism remained invulnerable. Its social life still centered about the home, which had no competition as yet from the motion picture industry. Brooklyn was famed for its rubber plants and baby carriages. It was still called the City of Churches. To preside over the churches of its largest denomination a new bishop had recently been sent. The first two decades of his administration witnessed and participated in the wonderful transformations that had taken place.

On October 18, 1890, shortly before the beginning of this period, the pontifical Mass in celebration of the sacerdotal golden jubilee of Bishop Loughlin was proceeding at old St. James', when a moment of hesitation and uncertainty intruded upon the ceremonies. A brief, embarrassed pause followed, until a youthful-looking monsignor with pale face, large eyes, and raven black hair quietly left his place in the sanctuary and directed procedure, and the jubilee Mass mounted to its climax.⁸ The young prelate was master of ceremonies, secretary, and acting chancellor for Archbishop Michael Augustine Corrigan, the metropolitan of the archdiocese of New York. He had been in the thick of the ecclesiastical controversies at Rome and in New York, which had vexed and would vex the American Church until the end of the century, and he had given loyal and able service to his metropolitan. When he resumed reading his breviary on that October day in 1890, little was he aware that 19 months later in this same sanctuary he would be installed as the second bishop of Brooklyn.

This monsignor was Charles Edward McDonnell. He was born of Charles McDonnell, a printer, and Eleanor Preston on February 1, 1854, in the seventh ward in downtown Manhattan. He was baptized on the 18th of the same month by Father William McClellan, pastor of Transfiguration Church in Mott Street. The family, with the four children, of whom Charles was the eldest, soon moved to Brooklyn and there the young lad began his schooling.⁹ The McDonnells remained in Brooklyn only briefly, however, for they soon returned to New York.¹⁰ Young McDonnell

continued his schooling at De La Salle Academy of the Christian Brothers on Second Street. In 1867 he entered the second grammar class of St. Francis Xavier College which was conducted by the Jesuit Fathers on 16th Street. His health was delicate, but although somewhat serious by nature and of studious bent, he was popular with his fellow students, among whom were his classmates, Thomas F. Meehan and the future Brooklyn priests, John McCloskey and Jeremiah A. Brosnan, while the future monsignori, David J. Hickey and Eugene Donnelly, were a class ahead of him.¹¹

In the summer of 1872, a year before his graduation, Archbishop McCloskey accepted his application for the seminary and sent him to the North American College in Rome. Sailing with him was Eugene Donnelly, the future pastor of St. Michael's parish in Flushing. In the Eternal City the future bishop acquired the Roman outlook that would characterize the rest of his life. He became master of ceremonies at the college and learned to love and to follow the prescriptions of the sacred liturgy. It was reported that his directions while serving as master of ceremonies at the consecration of Monsignor Francis S. Chatard, the rector of the college, as Bishop of Vincennes, Indiana, were set aside, but when Monsignor Cataldi, the prefect of papal ceremonies, arrived, he reset them as McDonnell had originally directed.¹² At the end of his course he received his doctorate in divinity *magna cum laude*.

Father McDonnell was ordained on May 19, 1878, by Bishop Chatard who was then performing his first ordination to the priesthood. The young levite enjoyed a brief tour of the Continent and Great Britain and then reported for duty in New York City. He began his priestly ministrations in September at St. Mary's parish in Grand Street, with a resolve to give half his personal income to the poor.¹³ In January, 1879, he was transferred to St. Stephen's in East 28th Street, where he found himself a curate of Father Edward McGlynn. Neither could have foreseen the train of events by which the younger would come to occupy the episcopal see of Brooklyn and, in that same year of 1892, would decline to allow his former pastor, with excommunication but recently revoked, to offer a public Mass in Brooklyn.¹⁴ In May,

McDonnell was sent to assist Monsignor William Quinn, the vicar general of New York, and to act as master of ceremonies at the new St. Patrick's Cathedral then just opening. When Monsignor John M. Farley became pastor of St. Gabriel's Church in 1884, McDonnell succeeded him as secretary to Cardinal McCloskey, and when the latter died in the following year, Archbishop Corrigan retained his services as secretary and a close and significant friendship developed between the two men.

Shortly after Father McGlynn was excommunicated, the archbishop sent his young secretary to represent his interests at Rome and to assist in his own recuperation from severe illness and months of overwork.¹⁵ He was abroad from September, 1887, to March, 1888. His mission was grave and delicate, for the situation was complex and dangerous, and able and important ecclesiastics had espoused views opposed to those of Archbishop Corrigan. His letters to his metropolitan reveal the young secretary as an able counsellor, prudent, cautious, and loyal. He found time also to answer in his beautiful handwriting sundry liturgical queries as well.¹⁶ The experience afforded him a splendid insight into Roman ways.

In 1890 he returned again to Rome, this time with the archbishop, and there, on June 27, he was made a papal chamberlain.¹⁷ In November, 1891, when Monsignor Thomas Preston, the chancellor of New York, died, Monsignor McDonnell formally succeeded to that office which he had been exercising since 1889.

Upon the death of Bishop Loughlin, Archbishop Corrigan appointed Father Michael May, vicar general, as administrator, and so informed the Congregation of the Propaganda on December 3, 1891;¹⁸ and the archbishop presided on December 29 while May and the consultors and irremovable rectors, according to the canonical procedure of the time, selected Fathers James H. Mitchell, Martin Carroll, and Patrick McNamara, in that order, to fill the vacant see of Brooklyn. Mitchell was also recommended for the office by Edouard Charles Fabre, archbishop of Montreal, where he had studied and had spent the first months of his priesthood.¹⁹ On January 22 the archbishop sent to Rome this *terna*, along with a different selection that had been proposed by the bishops of the province of New York. Miecislaus Cardinal Ledochowski, the pre-

fect of the Propaganda, acknowledged their receipt on February 11 and he assured the archbishop that his recommendations would be duly considered.²⁰ Meanwhile the archbishop and his secretary left on January 28 for an episcopal visitation of Nassau in the Bahamas, which was then under the jurisdiction of the metropolitan of New York. They arrived back in New York on February 19.²¹

On February 25 Cardinal Ledochowski laid before the Pope the recommendations of the Sacred Congregation, and two days later he wrote Corrigan that Leo XIII on the Congregation's recommendation had named Monsignor Charles Edward McDonnell to be Bishop of Brooklyn. The cardinal, continuing, hoped that the bishop-elect would gird himself with zeal to cause that important diocese to flourish anew and that, with gentle prudence, he would reestablish discipline among the clergy. He enclosed a letter informing McDonnell of his election and promising to forward the papal bull, *Apostolatus Officium*, and all faculties.²² Archbishop Corrigan received Ledochowski's letter on March 11²³ and he immediately issued to the press a mimeographed statement on the election of McDonnell. The latter's surprise may be judged from his letter to Thomas F. Meehan, his former schoolmate, wherein he wrote:

I did not know I was the one named until the official notice was received on March 11. When the news came here that the nomination was made, I was told for the first time that my name was on the Bishop's list—until then I had not the slightest intimation that I had been even thought of.²⁴

The press received the appointment with satisfaction. In a different strain from its recent eulogies of Bishop Loughlin, the *Eagle* welcomed McDonnell with some barbed remarks about Loughlin's "personal," "repressive antique system that had governed Brooklyn"; it anticipated a "long and strong administration" under a bishop "of whose culture and conscientiousness" it was "aware."²⁵

The bishop-elect, who was quite ill at the time, made his spiritual retreat with the Jesuits at Keyser Island, Connecticut,²⁶ and on Monday, April 25, he was consecrated in St. Patrick's Cathedral, New York, by Archbishop Corrigan assisted by Bishop

Francis S. Chatard of Vincennes and Bishop Bernard J. McQuaid of Rochester. It was the feast of St. Mark and 70 years to the day since Bishop John Connolly, the second bishop of New York, had blessed the property for St. James' Church in Brooklyn. Monsignor John M. Farley, the vicar general, was assistant priest; Fathers Joseph F. Mooney and Henry A. Brann were deacons of honor; and Father Joseph H. McMahon was deacon, and Father William J. Daly, subdeacon, of the Mass. Archbishops Patrick J. Ryan of Philadelphia and Edouard Charles Fabre of Montreal, 11 other bishops, over 300 priests, and 5,000 to 7,000 other persons were present.²⁷ Thomas J. Campbell, S.J., the provincial of the New York-Maryland Province of the Jesuits, preached. In his peroration he said:

You are not going into a new land; but into a great Church which a noble pioneer of the Faith planted, and strengthened, and adorned. You are going into a territory that had scarcely a cross or spire when he raised his crozier over it forty years ago; and now, after a life time of toil continued to the very end, when he lay down in his coffin with his royal robes of poverty about him, having given all to God, he hands it over to you, rich in its magnificent churches, strong in its splendid charities and schools; with a zealous and devoted clergy and a flock of more than a quarter of a million. . . .

Do you remember how when death was palsyng the lips of the dying prelate that almost his last words were unexpectedly addressed to you, giving you for a moment almost episcopal power? Perhaps at that solemn time it was vouchsafed him to penetrate the darkness that was closing round him. Why should it not be so? . . .

You are leaving a most honored and beloved prelate who is tenderly attached to you, but who finds consolation, no doubt, in the thought that the white spires of St. Patrick's will hail with delight the towers of the cathedral of the Immaculate Conception, as they rise heavenward, to be together perpetual reminders in sunshine and storm, to the millions that look up to them that it is the Faith which they represent and it alone which can strengthen the walls of the social fabric, giving dignity and freedom to the individual, honor and perpetuity to the family, protection and stability to the state. Your diocese lies upon a beautiful island, with the life and action and freshness of the mighty ocean around it. On both sides of its long expanse the wealth of all the world is brought in stately ships; the travelers from every land first gaze upon your city when the mists of ocean lift from their eyes. With the great metropolis bound to it not only by its mighty bridge of iron,

but by the stronger ties of kinship and religion, the influence that must be exerted upon the Christian church almost defies calculation.²⁸

After the services and during the dinner in the orphan asylum next to the New York cathedral, Monsignor Farley presented the new bishop with a purse of \$8,000 from the clergy of New York. In responding, Bishop McDonnell said, "The saddest day of my life was that on which I received notice that I was to separate from you and the Archbishop." He hoped that God would honor the archbishop in this world as well as in the next. He paid special thanks to the Brooklyn clergy for attending in such large numbers and he asked them to be as true to him as they had been to Bishop Loughlin.

In commenting upon the events of that day the Brooklyn *Daily Eagle* found McDonnell "learned, judicious, amiable, firm and persuasive"; it believed that he would bring order out of some confusion by discretion and tenacity and that he would conform local Catholicism to the policy of the universal Church in its methods, organization, and hospitality to the religious orders; and, it hoped, in conclusion, that he would reign as long as his strong and self-centered predecessor.²⁹

The new bishop remained a few days as the guest of the archbishop and attended some receptions in New York in his honor.³⁰ Then on Monday morning, May 2, he took possession of his see. He was escorted by six carriages conveying the archbishop and other clergymen over the 23rd Street ferry to the foot of Broadway, Williamsburg, where he was met by Vicar General May, the consultors, and irremovable rectors. A delegation of priests and laymen from each parish and representatives of the diocesan societies were also on hand, and the procession of 100 gaily decorated carriages travelled along crowded Bedford Avenue to Myrtle Avenue and through Jay Street to St. James' Church. There, Father Mitchell read the papal brief and each priest kissed the bishop's ring. Then Bishop McDonnell greeted the clergy and Faithful and besought them to pray for their prelates, their first bishop, if need be, and for himself. After this the procession escorted the bishop through the streets with their historic names—Jay, Nassau, Orange, Henry, Remsen, Clinton, and Schermerhorn—and through Lafayette Avenue to the episcopal residence, where

the laity were presented. At the banquet of the clergy, which followed at St. John's Seminary, Father May presented the bishop, who was greeted with great enthusiasm. The new ordinary made a brief and dignified plea for cooperation, captivating all and seeming, it was observed, "to be the pet of a large and grateful family." His remarks were followed by speeches from Fathers James H. Mitchell, Patrick McNamara, Jeremiah Hartnett, C.M., and Thomas G. Carroll and Michael J. Lavelle, both of New York.³¹

That evening 300 members of the Columbian Club and about 2,000 other prominent citizens gave a reception to Bishop McDonnell at the Academy of Music. The old academy had never been so decorated as when the second ordinary of the diocese, seated on a dais on the stage under gas jets spelling out "Columbian Club's Greetings to Our Bishop," received his well-wishers. P. J. Carlin, president of the club, addressing the bishop, looked fifty years into the future and saw him caring for 500,000 Catholics. Mayor David Boody spoke the city's cordial welcome. The bishop replied in happy and dignified vein and Bishop Chatard concluded.³² Continuing its interest, the *Eagle* spoke of the dignity and catholicity of the reception and of the unaffected, discreet, and dignified response of the bishop. It found him attractive and thought that he would be an excellent administrator and pastor.³³

On the next evening the Brooklyn alumni of St. Francis Xavier College gave the bishop a dinner at the Clarendon Hotel, at Washington and Johnson Streets. Thomas F. Meehan was the chairman, Archbishop Corrigan toasted Leo XIII, Father McNamara spoke for the clergy, William J. Carr for the laity, and Father William O'Brien Pardow, S.J., for the college.³⁴

Contemporary accounts describe Bishop McDonnell at this time as five feet, ten inches tall, dignified in bearing, distinguished in appearance, gentle in manner, and pleasing in conversation. His face, a trifle long under a full head of dark hair, was pale and scholarly. His forehead was high; his eyes were a grave and kindly blue; his nose was ample and aquiline; his mouth and chin were firm.³⁵

The problems of the administration of the diocese had grown

in complexity since Bishop Loughlin laid its foundations, but essentially they were the same: to provide for the spiritual needs and, when needful and possible, for the material well-being of the faithful, growing doubly fast by natural increase and by continuing tides of immigrants of more diverse nationalities now than ever.

Native-born, conservative, and methodical, Bishop McDonnell represented the modern age into which the Church was then entering. In the 29 quiet and patient years that were to follow he would organize the diocese along the established canonical lines, would build up the Church in the outlying parts of the city and remoter sections of Long Island, and would raise a great diocese to a still higher level of spiritually fruitful efficiency. The bishop's coat of arms displayed a reproduction of Murillo's "Immaculate Conception," the eagle of St. John, and, under the crown of St. Charles, the word *Humilitas*. With its motto, *Justitia et pax*, the heraldry augured well for the future.

So Bishop McDonnell stepped into the brougham made ready for his use ³⁶ and proceeded to visit his diocese. The happy aura of his inaugural festivities had scarcely dimmed when October came with its fourth centennial of the discovery of America. To mark the event, all the churches in the diocese held solemn services on October 16, 1892, the bishop pontificating at the pro-cathedral.³⁷ As part of the city-wide celebration 25,000 parish school children paraded on October 20. Mayor Boody invited Bishop McDonnell to speak at the dedication of the Soldiers' and Sailors' Memorial Arch at Prospect Park Plaza on the following day, but he declined and designated Father Edward W. McCarty in his place.³⁸

This self-effacement of McDonnell presaged a life-long policy, but he had at that moment many serious preoccupations. The controversies within the American Church that had marked the closing years of Bishop Loughlin's administration now mounted to a tense climax, and in that very year of his episcopal consecration the young bishop was launched upon a sea of troubles.

As Archbishop Bedini had before him, Archbishop Francesco Satolli had recommended an apostolic delegation when he reached Rome after participating in the Baltimore festivities of 1889. The

idea was distasteful to the American hierarchy in view of the current anti-Catholic agitation and they were fearful of another Bedini affair.³⁹ Pope Leo wished, however, to keep in close touch with American affairs and to restore harmony to the American Church. He therefore made use of the request of the American government for the loan of some early Vatican maps and charts of the New World, to send a representative to the forthcoming Columbian Exposition at Chicago, designating Satolli again. Accordingly, the papal legate landed in New York on Columbus Day, 1892. He was met only by a group from Baltimore and, after a brief call upon Archbishop Corrigan, was brought directly to that city.⁴⁰ The question of his appointment and the manner of his reception initiated a series of misunderstandings and disputes that were magnified in the press of those days.

The next month the delegate told the archbishops at their annual meeting in New York that Pope Leo wished, with their concurrence, to establish a resident delegate. However, all the archbishops, save John Ireland of St. Paul, voted to take no action without consulting their suffragans. On January 4, 1893, they wrote Propaganda that they felt the country was not yet ready for a permanent delegation. Nevertheless, ten days later the Holy Father appointed Archbishop Satolli as the first permanent delegate to the United States.⁴¹ That the misgivings of the American hierarchy were well founded, events would soon prove.

While Bishop McDonnell did not favor the idea of a resident delegate ⁴² he encouraged Archbishop Corrigan to offer hospitality to him.⁴³ Because of the unprecedented degree of public gossip he deemed it advisable, as did Corrigan, to deny through his secretary, Father John I. Barrett, in the *Herald* of January 16 that he had slighted the delegate. McDonnell shrewdly judged that, while the Holy Father may have been given reasons to hope for official recognition of his delegation by our government, nevertheless, American representatives abroad did not accurately represent home opinion, the delegation would not be recognized, and it would encourage the American Protective Association,⁴⁴ a surmise confirmed by subsequent A.P.A. hostility toward himself in Brooklyn.⁴⁵ But again he was a pacifying influence and he advised his metropolitan to send a letter of adhesion to the Holy Father

in his appointment of the delegate.⁴⁶ By this time also, in February, 1893, the bishop of Brooklyn drafted the protest to the Pope, on behalf of the bishops of the province of New York, against the intrigues at the Catholic University of America, also reflected in the press, which styled the archbishop of New York as leader of an opposition party.⁴⁷

The delegate had also been instructed by the Holy Father to settle the school controversy. Developing since 1870, it had become prominent after Archbishop Ireland addressed the National Educational Association on July 10, 1890. At that time he proclaimed the right of the state to instruct and to make education compulsory (which latter point some Catholics did not admit), regretted the necessity for parish schools, and asked his Protestant fellow Americans to support religious education as in Protestant European countries or to adopt the Poughkeepsie Plan. In that scheme, which had been operative at Poughkeepsie, New York, since 1873, the local board of education maintained the parish school and certified the qualifications of the sisters teaching in it and paid their salaries. The sisters taught religion after school hours. In 1893 Ireland introduced some elements of the Poughkeepsie Plan in his own archdiocese, at Faribault and Stillwater in Minnesota. He never published the details of his arrangement and in the ensuing debate his generalizations forced him to defend himself against the charges of unfriendliness to parish schools and to the teachings both of Rome and of the Third Plenary Council of Baltimore.

The controversy grew with the publication in November, 1891, by Dr. Thomas Bouquillon of the Catholic University of America, of a pamphlet advocating Ireland's views on state control of education, and by the attacks, largely from the Jesuits, against it. Finally, John Ireland advocated his cause at Rome and he was supported by Cardinal Gibbons. The bishops of the province heard of this on the day of Bishop McDonnell's consecration and, under the leadership of Archbishop Corrigan, they appealed to the Pope to make no decision endangering Catholic schools. Their letter reached Rome too late, for the Roman authorities had already reached their decision. Propaganda had decided that while

the decrees of the Baltimore councils remained in effect, the compromise schools might be "tolerated."⁴⁸

This failed to settle the controversy; and on the same November day of 1892 when he told the archbishops of Leo XIII's wishes for a permanent apostolic delegation in the United States, Archbishop Satolli presented them with fourteen propositions. The propositions seemed to minimize the decrees of Baltimore requiring Catholic parish schools and to concede too much to the state. Some of the archbishops, with the exception again of John Ireland, were alarmed and respectfully received but did not accept the propositions. Leo XIII then invited each bishop to declare his judgment on Satolli's propositions. As a result, on May 31, 1893, in a letter to Cardinal Gibbons, the Pope stated that the propositions were to be regarded in the light of the Baltimore decrees which were the norm, but that exceptional compromises might be made for local circumstances. He also suggested that the controversy cease, but despite the papal admonition it took time for feelings to subside.⁴⁹ As a matter of fact, by October of that year, Ireland's experiments at Stillwater and at Faribault had failed, largely through local prejudices aroused over the arrangement, so the issue no longer had any practical value.⁵⁰ In turn also, the Poughkeepsie Plan was declared unconstitutional for New York State in 1899.

Part of the delegate's mission to the United States was also to settle the thorny case of Father McGlynn.⁵¹ Accordingly, Archbishop Satolli directed the priest to submit a statement of his position to four professors of the Catholic University of America. Upon their judgment, that McGlynn held nothing contrary to Catholic teaching, Satolli freed him from censure and restored to him his priestly functions on December 23, 1892. This was represented in the press as a victory for Ireland and Gibbons over Corrigan,⁵² but the judgment of the professors has been debated ever since.

The McGlynn affair, however, was not yet settled. He had been living in Brooklyn and he now asked permission to celebrate Mass at the nearby Church of St. John the Baptist.⁵³ At the same time Father Sylvester Malone, a friend of McGlynn's, wrote to Corrigan on December 24, 1892, congratulating him on McGlynn's

restoration and suggesting that he be reappointed to St. Stephen's.⁵⁴ Meanwhile, Bishop McDonnell, after consulting his advisors, permitted Father McGlynn to offer Mass only privately on Christmas Day in the college chapel, unattended by his relatives. Whereupon Malone called upon McDonnell and requested that McGlynn be allowed to say Mass publicly. His intercession failing, Malone rebuked the bishop in the press for not complying "fully" with Rome's exoneration. When the bishop of Brooklyn was interviewed by the press, he stated that McGlynn was not entitled to full diocesan faculties for he was not a subject of the diocese of Brooklyn.⁵⁵

A few weeks later, on January 10, 1893, McGlynn attended a reception at the home of Reverend I. K. Funk at 195 Washington Park, Brooklyn, and there, before a group of 50 ministers, he "gave a burlesqued description of what he would do if he were elected Pope, to rid the papacy of old ceremonial." ⁵⁶ When notified of this the papal delegate promised to try to secure a public apology, but McGlynn protested that he had never been disrespectful to papal authority.⁵⁷ Naturally, Bishop McDonnell still refused McGlynn the privilege of offering public Mass and of preaching, although he permitted his relatives to assist at the priest's Easter Mass. McGlynn complained of this to the delegate and to the Holy Father, and the controversy was followed in the newspapers.⁵⁸ McGlynn continued on his course, preaching in October, 1893, in a Brooklyn Protestant church, "to the scandal of many." ⁵⁹ The harassment of mind suffered by Bishop McDonnell during those painful days is apparent in some of his correspondence with Archbishop Corrigan to whom he confided: "McGlynn has stirred up the papers over my refusal to permit him to say public Mass and attempts to make me appear impolite to the delegate and to the Pope. . . . Pray for me that I may act justly and prudently in my present difficulties." ⁶⁰ And again McDonnell wrote that he had told the delegate that he had sent to Rome his reasons for refusing permission for a public Mass. In turn, the delegate promised to have McGlynn sign a promise not to speak in Protestant churches and he suggested his transfer to another diocese.⁶¹

Finally, on December 22, 1894, Father McGlynn, at his own re-

quest, was assigned by Archbishop Corrigan as pastor of St. Mary's Church in Newburgh, New York.⁶² His popularity never returned, although a small group remained intensely loyal to him. He spoke at the funeral services of Henry George in 1897 and at the unveiling of his memorial at Greenwood Cemetery, Brooklyn, two years later. Then death came to Father McGlynn also, on January 7, 1900, the archbishop arriving at the scene after he had passed away. The funeral took place from St. Stephen's Church in New York, with a sermon by Monsignor Joseph A. Mooney. Friend and foe endured together the trying finale of a career begun with brilliant promise and concluded in confusion and sorrow.⁶³

The continued opposition of Father Malone and Archbishop Ireland to Bishop McDonnell and Archbishop Corrigan formed another unhappy chapter in the early episcopate of the second bishop of Brooklyn. The death of Bishop Francis McNeirny of Albany on January 2, 1894, left a vacancy on the Board of Regents of the University of the State of New York which the Republican politicians wished to fill with another Catholic ecclesiastic. Archbishop Corrigan, Bishop McDonnell, and other bishops of the province favored the bishop of Rochester who, as the most representative Catholic schoolman in the state, had attacked secularized education and the refusal of the state to support denominational schools. Moreover, McQuaid had introduced Regents' standards and examinations in his own schools. Sylvester Malone, however, desired the honor for himself, although his own school was not representative,⁶⁴ and Archbishop Ireland wrote letters for him to Republican politicians.⁶⁵

When Malone's candidacy was announced, Bishop McDonnell publicly stated that any other candidate would be preferable. Malone countered by declaring that he preferred public schools and that he thought the state should not support denominational institutions of education and charity. He also criticized Bishop McDonnell for recommending McQuaid, "an enemy" of the public schools, and he announced to the press: "If you are going to allow this gentlemen [Bishop McDonnell], . . . whose first act was to accept a team of horses and a carriage from the gang we have been fighting for several years, to run Republican politics, then it is time for me to quit." ⁶⁶ This outburst led McQuaid to write Cor-

rigan that McDonnell should report to the delegate what Malone had said about parish schools, for McDonnell's prudent policy of biding his time would not work.⁶⁷ But the bishop of Brooklyn reasoned that any other policy might further embolden the enemies of the Church.⁶⁸

Although Catholic legislators of both parties refused to vote for Malone, since he was objectionable to the Catholic body throughout the state,⁶⁹ he was nevertheless elected to the Board of Regents in March, 1894.⁷⁰ The Republican press itself called the election an act of hostility to the Catholic Church.⁷¹

Thus honored by the state, Father Malone prepared to celebrate the golden anniversary of his ordination. Bishop McDonnell was good enough to consecrate Malone's jubilee gift altar at SS. Peter and Paul's on October 13 and to attend the jubilee Mass there the next day. Bishop John J. Keane of the Catholic University preached and Archbishop Ireland and two or three other bishops attended. On October 16, Father Malone was the guest of honor at a civic reception at the Brooklyn Academy of Music. Mayor Charles A. Schieren, a Lutheran, Judge William J. Gaynor, a former Catholic, Archbishop Ireland, Father McGlynn, a minister and a rabbi eulogized Father Malone. Bishop McDonnell and Father Edward W. McCarty, the pastor of St. Augustine's parish, declined to attend, although the latter, who was becoming the outstanding preacher in the diocese, had been invited to speak. In fact, no Brooklyn priest spoke and of some 70 committee members a dozen were ministers and rabbis but none was a priest.⁷² The *Sunday Democrat* criticized Bishop McDonnell's non-attendance and the *Catholic Herald* repeated the criticism. McDonnell, when urged to summon the latter's editor and proprietor before the New York curia, thought it not worth while. He had done nothing either for or against the non-attendance of the clergy at the civic affair which Malone had hoped would outrival Loughlin's jubilee celebration.⁷³

Archbishop Ireland remained in New York, where he appeared at Republican political rallies and gave press interviews favoring Republican candidates, although the pre-election state constitutional convention, largely the work of that party, had adopted an amendment forbidding state support to denominational schools.

Encouraged also by the archbishop's denial that there was an organization such as the American Protective Association, the Republican state convention refused to condemn that organization by name, although General Benjamin F. Tracy of Brooklyn, a Protestant, and other Republicans of several denominations urged the Republican leaders to do so.⁷⁴

Catholics and others throughout the state were deeply aroused by this interference and Corrigan complained strongly to Gibbons about the conduct of the archbishop of St. Paul. Cardinal Gibbons might have exercised a restraining influence on the "ecclesiastical blizzard from the West," but he rather sympathized with Ireland's policies. However, Bishop McQuaid on November 25, 1894, from his cathedral pulpit in Rochester, "scathingly denounced" Archbishop Ireland's "meddlesome interference in New York State politics" and "the persecution of Archbishop Corrigan by his enemies." Although rebuked by Archbishop Satolli, this unprecedented action was well received throughout the state.⁷⁵

Father Malone continued to give trouble to his ordinary. An instance occurring the year before Malone's death prompted McDonnell to write to Corrigan on May 25, 1898:

Please read enclosed clippings from tonight's *Eagle* and advise, should I notice Father Malone's actions or words. He seldom misses a public gathering of any kind, but he has seldom gone so far as on these two occasions.

Father Malone has rendered himself most popular among non-Catholics by his presence at these gatherings and by his liberal discourses. His long years of service in the Eastern district here gained for him as a venerable priest the affection of his people, though very many of them pay little attention to his utterances. His conduct and his words are not without influence on many of our younger people. If I were to discipline him, the probabilities are that my action would be made the subject of much newspaper notoriety and he would be held as a martyr. It has occurred to me to lay these two reports before the Apostolic Delegate and to ask his advice as to how I ought to act if action is considered prudent.⁷⁶

Father Malone died on December 29, 1899, a few days before McGlynn, unfortunate controversy attending even his death-bed. Later, his family bitterly arraigned Bishop McDonnell and Father John L. Belford who had been sent to administer the parish of

SS. Peter and Paul of which Malone had been in charge for 55 years.⁷⁷

But before these last painful episodes, a turn in the tide had come and the so-called church liberals began to lose influence at Rome.⁷⁸ In 1894, ten years after the Third Plenary Council of Baltimore, the Congregation of the Holy Office resolved some of the difficulties of the American hierarchy concerning secret societies. It condemned the Odd Fellows, Knights of Pythias, and Sons of Temperance and the condemnation was promulgated in Brooklyn that year.⁷⁹ Two years earlier, in view of their disavowal of formal religious ritual, the posts of the Grand Army of the Republic were allowed to attend Catholic church services in Brooklyn.⁸⁰ In June, 1895, Bishop McDonnell, in Rome for his *ad limina* visit to the Holy Father, heard that Monsignor Denis J. O'Connell was resigning as the rector of the North American College, where for the past ten years he had served as liaison man for the American hierarchy with the Holy See, but had come to be identified with the party of Gibbons, Ireland, and Keane. Informing Archbishop Corrigan of the news, McDonnell "hoped that the Executive Committee will name as Rector one who will be impartial in controversies or questions that may arise."⁸¹

After his audience with Leo XIII, the bishop of Brooklyn again wrote to the archbishop of New York concerning the Pope's searching questions about the American Church and his declaration that he would tell Cardinal Gibbons to promulgate the decree on secret societies.⁸² When McDonnell arrived back in Brooklyn, he wrote to the bishop of Rochester, "From what I heard and saw in Rome, I came back with the opinion that our affairs are now better understood both at the Vatican and the Propaganda than they were some time ago."⁸³ One year later, in September, 1896, Bishop John J. Keane was removed from the rectorship of the Catholic University of America, and this was interpreted as another defeat for the Gibbons' party.⁸⁴ In the same year Archbishop Francesco Satolli was succeeded as papal delegate to the United States by Archbishop Sebastian Martinelli.

The attacks of the American Protective Association on the Church had made Satolli's last months as unpleasant as possible and had forced some candidates for public office to equivocate

on the principles of religious liberty for Catholics in the hope of winning votes. Although Cardinal Gibbons challenged the politicians to declare openly for religious liberty, this had no effect on the Republican platform of June 16, despite the fact that the Democratic platform of July 7 had a general reference to its belief in religious and civil liberty for all.⁸⁵

The closing years of the 19th century put an end also to the controversy on Americanism, with which some Catholic Europeans had been charging the American Church. Americanism, the European critics had said, limited submission to the Church to externals only, advocated a false liberalism in dealing with non-Catholics, supported complete separation of Church and State, opposed the evangelical virtues and the older religious orders, and advocated the practice of the active as against the passive virtues and the natural virtues as against the supernatural. Pope Leo XIII took cognizance of the charges, but did not impute them to any individuals when he addressed, on January 22, 1899, the letter *Testem Benevolentiae* to Cardinal Gibbons. The Pope condemned, not the citizen's devotion to American political ideals and institutions, but statements that in the new age the Church should relax her ancient discipline and make concessions to win converts more easily, that the Holy Ghost now supplied privately much of its former external guidance, and that depreciated the virtues of humility and obedience and the vows of religion and overemphasized natural virtues. The cardinal archbishop of Baltimore could truthfully reply that such false conceptions emanating from Europe had no existence here.⁸⁶

Thus ended two decades of open conflict in the American Church. The troubles would have torn lesser institutions apart but the Church of Rome is eternal and impartial, wiser and more temperate than any of the children who compose her membership. While the strife of priests may have looked to some lay minds like warfare in heaven, the chief contenders fought for principles and they forgave at the end. At this distance we may, perhaps, smile and liken the troubles to the growing pains of a young Church. The advent of this happier time coincided with the preparations for the proper celebration, at the Holy Father's suggestion, of the end of the old and the opening of the new century.⁸⁷

In common with the rest of the universal Church, the diocese of Brooklyn participated in the ensuing papal jubilee and there was a spiritual mission in every parish.

At the end of the 19th century it was apparent that the now tranquil Church had been thriving amazingly in complete separation from the State. Since 1800 it had grown from one see, with about 50 priests and 50,000 Catholics, to 82 sees, 11,987 priests, and 12,041,000 Catholics. From 1794 to 1914 the country's population had multiplied 24 times; the Catholic population, 600 times.⁸⁸ By 1915 there were over 17,000,000 Catholics in the United States.

The phenomenal growth was attributable in part to the alien tides of immigrants which came to the shores of America—1,285,349 of whom arrived in 1907, the greatest number to come in any year. The growth brought prestige to the Church and consolation to the Holy See, which declared, in 1908, that the United States was no longer a mission country, and it transferred the American Church from the jurisdiction of the Congregation of the Propaganda to that of the ordinary Roman congregations. The United States was thereby raised to the same status as nations of older established Catholic life and was to be governed by the common law of the Church. In that same year was celebrated the centennial of the detachment from the mother see of Baltimore of the first four dioceses, of New York, Boston, Philadelphia, and Louisville-Bardstown. The saintly Pius X, who succeeded Leo XIII in 1903, had already given the universal Church and the diocese of Brooklyn fresh impetus both to holy living and to orthodoxy by his pronouncement on early and frequent Holy Communion in 1905, and by his condemnation of the heresy of modernism in 1907. The papal encyclical, issued likewise in 1905, on the necessity of regular catechetical instruction of adults, as well as of the young, led the bishop of Brooklyn to formulate, for the first time in the history of the diocese, a cycle course to be preached at all Masses on Sundays and holydays of obligation during the ecclesiastical year. Moreover, the bishop saw to it that the current instructions appeared regularly in the weekly *Tablet*.

The turn of the century marked also the high tide of speculation about the completion of the cathedral. The subject had been

in Bishop McDonnell's mind before his consecration and on April 2, 1892, he wrote to Thomas F. Meehan:

Mr. Rochford's offer toward the new Cathedral is one to delight the heart of Brooklyn's bishop-elect and I am very grateful for it. From what I have been able to gather there seems to be a strong sentiment among the faithful in favor of going on with the erection of the Cathedral, but that question is one to be considered later and to be decided only after mature deliberation. I have not given the subject much attention.⁸⁹

Two years later, at a meeting of the Brooklyn Catholic Historical Society, the bishop publicly stated that the diocese owed it to the memory of Bishop Loughlin to complete the work.⁹⁰ He never published his plans but he studied the problem and took it to Europe with him on his visit to Pope Leo XIII in 1895. On his way home he had stopped at Rouen and from there he wrote on August 2, 1895, to Corrigan: "I have come here to take a look at the Cathedral and at the Church of St. Ouen. There is some similarity between the lines of the latter and the general outline of the new Brooklyn Cathedral. St. Ouen's is however more ornate exteriorly than we can afford to make the Brooklyn Cathedral."⁹¹ St. Ouen, a fourteenth-century parish church at Rouen, has been described as "one of the most delicate pieces of architecture extant."⁹²

Upon his invitation, John Francis Bentley, the architect of Westminster Cathedral in London, came to Brooklyn in 1898 and remained awhile as the bishop's honored guest. The bishop went abroad again in 1900 for the general jubilee and, according to Bentley's biographer, "carried the set of drawings back to America." The writer adds, "The drawings show a complete Gothic church about 350 feet in length, having two western towers and a boldly treated lantern at the intersection of the transepts."⁹³ It has been stated that "if Brooklyn had been so fortunate as to have followed these designs the city would have had an outstanding example of church architecture."⁹⁴ McDonnell planned to meet Bentley again in London in the summer of 1902 but, unfortunately, that architect died on March 1 of that year and the plans seem to have died with him.⁹⁵ Meanwhile, St. John's Chapel continued to be used as a parish church until

Queen of All Saints Church was opened on November 27, 1913, on the north side of Lafayette Avenue. By then, most probably, the bishop had abandoned the cathedral project; but he continued, as Loughlin had, to build the spiritual edifice of his diocese, more important than soaring pinnacle and vaulted aisle and jewelled glass.

In 1903, on April 11, the diocese was incorporated. It was an especially memorable year. The old Church of St. James had been judged unsafe and inadequate and it was replaced by the present red brick structure designed in high Renaissance style with a graceful copper cupola. The galleries were removed, the roof was raised, the transept, nave, and sanctuary were extended, and the building was lengthened by 25 feet. Until then it was the oldest Catholic edifice standing in New York State.⁹⁶ Tombstones over some graves were removed but the bodies were undisturbed.⁹⁷

On Sunday, February 1, 1903, the bishop rededicated this new St. James' Pro-Cathedral. Father Thomas J. Campbell, S.J., again preached the sermon.⁹⁸ Three years later, in April, the present rectory⁹⁹ was opened and the new school was begun on the site of the old rectory, opposite the church, and in September, 1908, it was dedicated. Meanwhile, the old school on Stryker's Court had been razed and the court with its rookeries, which Bishop Loughlin had tried to acquire, became Hugh McLaughlin Park.¹⁰⁰ By then the Flatbush Avenue Extension approach to Manhattan Bridge had cut a wide swath through the parish, isolating its eastern section. It brought a highway of heavy traffic close to the church and further hastened the decline of the parish.

That year of 1903 was marked also by the silver jubilee of the bishop's priestly ordination. Father Campbell, S.J., came again to preach at the Mass on May 19 and Monsignor Patrick J. McNamara, the vicar general, announced that Pope Leo XIII had made Bishop McDonnell an assistant at the papal throne and a noble of the papal household.¹⁰¹ The vicar general presented a check of \$40,000 from the priests of the diocese toward the diocesan seminary, "which the bishop expects to build at Deer Park or Wyandanch." Cardinal Gibbons, Archbishop Farley, and 320 clergymen attended the banquet which followed, at the Academy of Music. In the evening the laity honored the bishop at the same

place.¹⁰² The summer of that year brought the sad news of the death of the brilliant Leo XIII. Upon receipt of the information the bishop offered the Mass of Requiem at St. James' on July 29.¹⁰³

In the autumn the golden jubilee of the formation of the diocese was celebrated, beginning on October 25 with a triduum of thanksgiving in all the churches.¹⁰⁴ On October 29 the bishop celebrated pontifical Mass in the presence of the apostolic delegate, Archbishop Diomedea Falconio, Archbishop Farley, five other bishops, and 300 priests. Father Edward W. McCarty was the preacher of the occasion.¹⁰⁵ A short time after this happy event it was rumored that Bishop McDonnell might become coadjutor bishop to Archbishop John J. Williams of Boston but, happily, Brooklyn retained him until the end of his life.¹⁰⁶

Another event worth recording occurred on February 3, 1907, when a mass meeting was held by about 7,000 Catholics at the Grand Opera House at Fulton and Livingston Streets, to protest against the renewed anti-clericalism of the French government. The laws separating Church and State that were enacted in December, 1905, had resulted in the sequestration of church property and the eviction of thousands of members of religious orders. After distinguished Catholic laymen had spoken, Bishop McDonnell made the concluding address—for him, an extremely rare participation.¹⁰⁷ A few months later, on the 29th anniversary of his ordination, Pope Pius X honored him with a rare and costly pectoral cross.¹⁰⁸

Brooklyn rejoiced with the rest of the province of New York at the commemoration, from April 26 to May 1, 1908, of the centenary of the establishment of the mother diocese of the province. During the celebration, Michael Cardinal Logue, archbishop of Armagh and successor of St. Patrick, visited Brooklyn.¹⁰⁹ His visit was followed on October 12, 1910, by that of Vincenzo Cardinal Vannutelli, papal legate to the International Eucharistic Congress at Montreal. His automobile traversed miles of Brooklyn streets lined with cheering Catholic school children.¹¹⁰ Something of what these distinguished visitors found in the diocese of Brooklyn, which by 1915 embraced about 750,000 Catholics,¹¹¹ forms the burden of the pages to follow, after which the more personal activities of the closing years of Bishop McDonnell will be recorded.

THE CLERGY, DIOCESAN AND RELIGIOUS

UPON HIS ARRIVAL in Brooklyn Bishop McDonnell found a new diocesan seminary conducted by the Vincentian Fathers and located in their parish of St. John the Baptist.¹ The enrollment of its student body ranged from 60 students in 1891 to 86 in 1921.² From the dedicated precincts of St. John's Seminary, as it was called, would come, during those 30 years, hundreds of young levites, perhaps half the number of diocesan priests who served during the period of McDonnell's administration. Partly because of the seminary's limited capacity, the remainder of the bishop's clerical coadjutors were trained elsewhere in America and in Europe.

During the major part of his tenure of office, the number of native-born vocations failed to catch up with the growth of the Catholic population, especially those speaking foreign languages. As a consequence, dozens of foreign-born priests were admitted to the ranks of the diocesan clergy and a number of religious congregations were welcomed to the diocese of Brooklyn. The various traditions both of the seminaries at which they trained and of the religious congregations and the diverse nationalities of the priests themselves gave a broad and truly catholic character to the Brooklyn priesthood.

Bishop McDonnell displayed an immediate personal interest in the seminarians at St. John's, arousing their interest in liturgical music and offering an appointment as professor of plain chant to the best student of church music.³ He also provided preaching experience for them by permitting the deacons to preach on Sunday evenings in the parish church attached to the seminary.⁴ In

1895 he opened a summer villa for them at St. Joseph's in Sullivan County,⁵ and ten years later he purchased some property for the same purpose at Watermill, Long Island, and entrusted its domestic management to the Sisters of St. Joseph.⁶ With an eye also on the years ahead, he acquired a tract of land between Wyandanch and Deer Park as a site for a future seminary.

The young bishop gave much thought to the priestly life of those already ordained. The annual spiritual retreats during his administration were held out on the island, first at Brentwood, then, under the Jesuits also, at Manresa Institute, Keyser Island, Connecticut, and finally at one or another of Long Island's summer hotels—for instance, Long Beach, Shelter Island, and Patchogue—at the end of the summer seasons.⁷ Soon he established a priests' Eucharistic League. On November 6, 1893, he introduced the European custom of an annual pontifical Mass of Requiem at St. James' for the deceased prelates and priests of the diocese.⁸ A few years later he encouraged the formation of a liturgical choir of priests to sing the office and Mass at the funerals of priests.⁹

The second bishop of Brooklyn held his first of the quarterly clerical conferences, which had been recommended by the Plenary Councils of Baltimore, at St. John's Seminary on December 13 and 14, 1892.¹⁰ Father Jeremiah Hartnett, C.M., was moderator and the bishop presided, as theological and scriptural papers were read in English and in Latin and moral cases were discussed. It was reported that Bishop McDonnell "took a kindly part in the debate" and expressed himself as delighted with the proceedings.¹¹ On February 5, 1895, the annual five-year examinations for the junior clergy were introduced.¹² Examinations were also instituted, as required by canon law, for appointments to parishes and to irremovable rectorships.¹³

The bishop's plans for a band of diocesan missionary priests did not fructify, but something of the sort was attempted, as in Loughlin's day, by the young pastors themselves whom he began to send into the country sections of the diocese and who formed the so-called "clerical clubs" of the north and south shores.¹⁴ McDonnell made city pastors only of those who had served an apprenticeship in the country. His policy bore fruit and the Church on Long Island took firm hold.

During the war with Spain in 1898, a few priests were sent to minister to the typhus-stricken soldiers at military encampments in Georgia and Tennessee and within the diocese at Camp Wyc-koff on Montauk Point, at Camp Black in Hempstead, and at the Brooklyn Navy Yard.¹⁵ The failure of the government to supply enough Catholic chaplains for its Catholic fighting men would prevail for years to come, as it had in the past, and from April, 1898, to 1905 the names of only 25 Catholic chaplains were recorded for all the armed forces of the United States.¹⁶ The facilities of Catholic hospitals in the diocese and the services of Catholic sisters to minister to sick and wounded soldiers were gladly accepted by the government.¹⁷

One of McDonnell's first cares was to complete the organization of the diocesan curia and to give the Church in Brooklyn a well-ordered and efficient administration. To this end he opened the first chancery office in 1892 at 101 Greene Avenue and he confirmed in the office of chancellor, James H. Mitchell, who had been appointed to the post by Vicar General May during the interregnum.¹⁸ He next held three synods—all of them at St. John the Baptist Church.¹⁹ Nearly 300 priests assembled for the first, which was held on December 27-28, 1894. The published constitutions of this third diocesan synod were set forth under 21 titles in 279 sections. The synod reemphasized former legislation and added new chapters, the most important of which dealt with diocesan officials, with the members of religious communities, and with education. It urged that parish schools be built, and until this was done catechism classes were ordered to be held twice weekly. The assemblage established school boards for Queens and Suffolk Counties and it published for the first time the full number of canonical officials. It was a big step forward from the early days of a pioneer bishop who had a vicar general for occasional assistance and sometimes a secretary but was generally his own chancellor.

The fourth synod was held on December 15, 1898. This gathering named the first seven rural deans, an indication of the growth of the Church on Long Island. Its decrees were never formally published.²⁰ The final synod of Bishop McDonnell's administration was held on December 15, 1910.²¹ It was attended by about

500 priests, and during the proceedings all those present took the oath against the heresy of modernism, which had recently been condemned. Other than that, the regulations of this synod remain unknown, for they, too, were not printed. In addition to effecting more efficient organization of the diocese by these legislative assemblies, Bishop McDonnell placed capable priests in several important diocesan offices. The first such post that he created was that of superintendent of schools in 1893. During the following years similar offices were established for the charities of the diocese, for the cemeteries, and for the development and support of the Society for the Propagation of the Faith.

Among those distinguished clergymen who were closely associated with the bishop in the administration of the diocese in that period, we may record the names of his more prominently placed officials. Michael May, who became, in August, 1893, the first domestic prelate to be elevated to that honor, served as vicar general from 1892 until his death in 1895. Patrick J. McNamara was also vicar general from November, 1892, until his death in 1912. George M. Kaupert was the last of the "German" vicars general, occupying the post from 1905 to 1929, when he died. Both Kaupert and McNamara were also honored with the title of protopostolic apostolic. Monsignor Joseph McNamee functioned as a vicar general from 1912 to 1927. Priests who served as chancellors were Father James H. Mitchell, 1892-1898; the Right Reverend Monsignor George W. Mundelein, 1898-1909, and James J. Coan, 1909-1919; and Father Francis X. Driscoll, 1919-1926. The secretaries to the bishop were the Right Reverend Monsignor John I. Barrett who served from June, 1892-1912, and the Reverends Francis E. Keenan, 1912-1917, Francis X. Driscoll, 1917-1920, and James T. Kelty, 1920-1921. When Bishop McDonnell died, there were in the diocese an auxiliary bishop, 12 domestic prelates,²² and 12 papal chamberlains, who with the other diocesan priests numbered 496 in all, and 122 priests who were members of religious congregations.

Father George W. Mundelein became the most notable of those who formed the bishop's official household. He was born in Manhattan in 1872 and studied under the Christian Brothers at De La Salle Academy and at Manhattan College. He became a resi-

dent of Brooklyn and was sent as a seminarian in 1889 to St. Vincent's Archabbey, Beatty, Pennsylvania, and then to the College of the Propaganda in Rome. Bishop McDonnell ordained him there, on June 8, 1895. Upon returning to Brooklyn, Mundelein became assistant secretary to the bishop and, in 1898, chancellor of the diocese. In November, 1906, he was made a domestic prelate. Three years later Brooklyn's second ordinary petitioned Rome for an auxiliary and the choice fell upon Monsignor Mundelein. He was consecrated at St. James' on September 21, 1909, by Bishop McDonnell, assisted by Bishop Charles Henry Colton of Buffalo and Bishop John J. O'Connor of Newark. Bishop Thomas F. Cusack, auxiliary bishop of the archdiocese of New York, preached and the youthful Father Thomas E. Molloy served as master of ceremonies. Bishop Mundelein became pastor of St. John's Chapel and in 1913 he erected the nearby Queen of All Saints. This combination church, school, and rectory was one of Brooklyn's finest pieces of architecture. Two years later he built Our Lady of the Isle Church at Long Beach. On December 9, 1915, Bishop Mundelein was made Archbishop of Chicago. He was elevated to the dignity of cardinal priest on March 24, 1924. As metropolitan of Chicago he held the first International Eucharistic Congress in the United States and he erected over 600 ecclesiastical buildings. Cardinal Mundelein died on October 2, 1939.²³ For five years after the departure of Archbishop Mundelein the diocese of Brooklyn was without an auxiliary bishop and, until the consecration in 1920 of Father Thomas E. Molloy as the next auxiliary, Bishop McDonnell was obliged occasionally to invite the assistance of visiting bishops for some of the confirmation ceremonies.

Among the many outstanding priests of Brooklyn during this time, two others may be mentioned for their significant contributions to the universal Church. One was Father John M. Doyle. He was born in Ireland in 1874 and was educated at Assumption School and at St. Francis College in Brooklyn. He was ordained from the North American College in 1901 and served as a parish assistant and then as a professor at St. Francis' until 1910 when he received permission to become a member of the Third Order Regular of St. Francis. In 1913 he established St. Francis Seminary at Loretto, Pennsylvania, thus fulfilling the wish expressed in

1820 by the Apostle of the Alleghenies, Prince Augustine Demetrius Gallitzin. A brilliant scholar, Dr. Doyle died on June 2, 1952, having lived to see the alumni of his seminary actively engaged in 35 states of the Union and in six foreign countries.²⁴ Still another Brooklyn priest who became eminent in the distant mission fields was Edward J. Galvin. He was born in Ireland in 1882 and was ordained from Maynooth College in 1909. He served as an assistant in Brooklyn until 1912, when he went to Chekiang Province, China, where he labored until 1916. He visited Brooklyn on his way to Rome where he received the Holy See's permission to establish the St. Columban Foreign Mission Society. Back in China, he was consecrated as Vicar Apostolic of Hanyang on November 6, 1927. He suffered four years' "house arrest" during the recent Communist persecution of the Church there and was then expelled from his diocese. But this modern confessor of the Faith had by then seen his vicariate, erected into a diocese in 1946, grow from 14,000 to 50,000 Catholics and his foreign mission society come to number 800 members.²⁵

Realizing the need to foster more vocations to the priesthood and determined to conform clerical training more closely to the prescriptions of the Council of Trent, Bishop McDonnell decided to establish a preparatory seminary. He entrusted the project to Bishop Mundelein, made him its first rector, and appointed a faculty of diocesan priests. The first classes began in the St. John's Chapel building in September, 1914, with 97 students.

With a gift of \$50,000 from George Duval as a nucleus, property on the northeast corner of Atlantic and Washington Avenues, was purchased in June, 1914, and ground was broken on December 8 for the Cathedral College of the Immaculate Conception. The new building was opened on September 8, 1915. Father James J. Higgins succeeded Bishop Mundelein as rector in March, 1916, but his career was cut short by his death in an accident on October 1, 1918, while on his way to a conference of the clergy. He was succeeded by Dr. Anthony J. Reichert as pro-rector. In September, 1920, ground was broken on Atlantic Avenue for a new scholastic wing and a convent for the Dominican Sisters, who were entrusted with the domestic arrangements. At the same time an adjoining building on the corner of St. James' Place was acquired

for a resident faculty house. These three additions were occupied in September, 1921. Meanwhile, in February, 1919, the first graduates left the college, ten of them entering St. John's Seminary and six departing for the North American College at Rome. Nineteen other members of the same class entered the diocesan seminary that September. The dreams that had been woven about Father Bonaventure Keller's seminary two generations before were on the way to permanent realization, less than half a mile distant from the former preparatory seminary of St. Francis in the Fields.²⁶

A résumé of the natal places of the diocesan clergy serving in the year 1921, when Bishop McDonnell died, and an analysis of the theological seminaries from which those priests were ordained furnish us with interesting information about the priesthood of the period.²⁷ Comparison of the data for 1921 with those for earlier and later periods reveals interesting changes in the birthplaces and in the seminaries from which the diocesan clergy of Brooklyn were ordained.²⁸

Of the 496 diocesan priests serving in 1921, Brooklyn or Long Island claimed as native sons 227 or 45.7 per cent of the whole number; New York City, which may include some clergymen born in Brooklyn and Queens, 58; the rest of the United States, 54. The total American-born clergy numbered 339 or 68.3 per cent of the whole. Of the 16 other countries represented, Ireland was the birthplace of 74 priests; Italy sent 28 to the diocese; Germany and Poland, 16 each; Lithuania, 5; England, 3; Scotland, Canada, Switzerland, Austria-Hungary, and Syria, 2 each; and France, Lebanon, Argentina, Colombia, and Malta were the birthplaces of 1 each.

The theological seminaries and the number of priests ordained from them who were serving in 1921 were as follows: St. John the Baptist's, Brooklyn, furnished 232 or 46.5 per cent of the whole; St. Mary's, Baltimore, prepared 41 or 8.2 per cent; Our Lady of Angels', Niagara Falls, and St. Joseph's, Dunwoodie, 19 each; Mount St. Mary's, Emmitsburg, 6; St. Vincent's Archabbey, Beatty, Pennsylvania, and SS. Cyril and Methodius', Detroit, 4 each; while 10 other priests were ordained from as many different seminaries. The total number of priests from these 17 seminaries in the

United States amounted to 335 or 67.5 per cent of the membership of the Brooklyn clergy.

From Italian seminaries came 79 or 15.9 per cent of the whole number of priests: 35 from the North American College, 12 from Propaganda, 9 from the Capranica, and 23 from several other Italian seminaries. The Irish seminaries furnished 37 or 7.4 per cent of the diocesan priesthood: 17 from Maynooth, 15 from All Hallows, 3 from Carlow, and 2 from elsewhere. The Canisianum, at Innsbruck, Austria, supplied 10 priests; Canada sent 9, of whom 7 came from the Grand Seminary in Montreal; the American College, Louvain, sent 7; Polish and French seminaries sent 4 each; German and Spanish furnished 2 each; South America sent 1; and 6 came from unascertained foreign seminaries.

The influx of immigrants in the decades prior to World War I made it necessary for Bishop McDonnell to secure priests conversant with foreign languages. He did this by accepting priests born and trained abroad, by sending a number of native-born seminarians to study abroad, and by introducing religious congregations, especially those of the same national and ethnic stocks as the immigrants.

The three religious congregations of priests whom Bishop McDonnell found upon his arrival in the diocese—the Vincentians, the Fathers of Mercy, and the Pallottini Fathers—continued to prosper. During his administration 12 other communities were introduced, six of them specifically for the groups of foreign-language Catholics. It was his intention also to introduce one of the stricter orders into the diocese. It was reported in 1895 that Bernard Earle, who gave the land for the Hicksville Protectory, had, with the bishop's permission, offered 96 acres at Round Swamp near Hicksville to the Right Reverend Edmund Obrecht, O.C.S.O. The offer was accepted, it was said, and an old farmhouse was being altered for a monastery. However, Earle died the next year and the Trappists never came.²⁹ A few years later, on October 13, 1901, Bishop McDonnell wrote to Archbishop Corrigan from Paris, that he had interviewed the superior of the Grande Chartreuse with a view to his community opening an establishment in Brooklyn.³⁰ McDonnell was unable, however, to fulfill his wishes in this regard either. Of the 12 congregations that he did bring

to Brooklyn two withdrew, so that at the time of his death in 1921 there were, in all, 13 religious congregations numbering 122 priests engaged in the ministry in the diocese of Brooklyn.

The chronological order of arrival of these congregations was as follows. The Redemptorist Fathers and the Friars Minor of the Italian Province arrived in 1893. Three years later two more communities came, the Friars Minor Conventual of the Polish Province and the Benedictines. The Capuchin Fathers of the Order of Friars Minor followed in 1897. Two years later the Vincentian Fathers of the Italian Province arrived and they remained until 1906, when they withdrew. In 1903 the Fathers of the Company of Mary made their first foundation in Brooklyn. The Jesuit Fathers arrived in 1908. In 1913 the Friars Minor of the Carniola Province in Slovakia were established in the diocese but five years later they departed. The years 1911 and 1916 witnessed the arrival, respectively, of the Passionist Fathers and of the Vincentian Fathers of the Spanish Province. Lastly, the Augustinian Fathers returned to the diocese, after an extended absence, in 1916.

Something may be recorded here of the foundations made by each of these new communities.

As early as 1870, after the Fathers of the Congregation of the Most Holy Redeemer had concluded a successful mission at St. James', during which they heard 8,500 confessions, Vicar General Turner expressed to Father Frederick W. Wayrich, C.SS.R., the leader of the mission band, the hope for the permanent establishment of the Redemptorists in Brooklyn.³¹ The congregation was unable, however, to pursue the matter until 1891 when Bishop Loughlin gave ready permission for their establishment anywhere in the diocese, but preferably in Bay Ridge. That year the bishop died and Father Wayrich preached his funeral sermon. Bishop McDonnell renewed the permission of his predecessor and on October 19, 1892, the Redemptorist Fathers acquired their present extensive property on 59th Street. The first Mass was celebrated soon after, and under Father Augustine McInerney, C.SS.R., the first rector, and a succession of distinguished pastors, the parish of Our Lady of Perpetual Help speedily became the largest in the diocese.³²

At the beginning of his administration Bishop McDonnell fore-

saw the need of providing for the Italian immigrants who promised to come to Brooklyn in ever-increasing numbers. Accordingly, in 1893 the Italian Fathers of the Order of Friars Minor entered the diocese in response to the bishop's invitation. Father Stephen Gesualdi, O.F.M., was assigned the new parish of Our Lady of Loretto and he began the celebration of Mass in a former Protestant church at Winona and Liberty Avenues.³³ When Gesualdi died in 1902, the parish was entrusted to Italian-speaking diocesan priests. A new church was dedicated in 1908.³⁴ Meanwhile, in December, 1906, Father Gesualdi's community had returned to Brooklyn, and they took over the parish of Our Lady of Peace, Carroll Street near Fourth Avenue, which the Italian Vincentian Fathers had established in 1899 and had just then vacated.³⁵

It was becoming necessary, also, to make more efficient provision for the Polish-speaking immigrants who were continuing to arrive in the diocese. The Friars Minor Conventual, Polish Province, were assigned, in 1896, to the Polish parish of St. Adalbert, Elmhurst, which Father Joseph Fyda had established in December, 1891. Father Felix Baran, O.F.M.Conv., was the first member of this community to arrive.³⁶

The Benedictine Fathers with whom Bishop McDonnell had become acquainted by his visits to Nassau in the Bahamas, were also invited to Brooklyn, and Father Gerard Spielmann, O.S.B., came from St. John's Abbey in Minnesota. He became the founder-pastor of St. Kilian's parish at Farmingdale in 1896. After his death in 1909 the parish was served by the priests of the same community from St. Leo Abbey in Florida.³⁷ These sons of St. Benedict also directed other parishes. Father Luke Fink, O.S.B., was the first resident-pastor of St. Pancras' in Glendale, a mission founded in 1899, and he served there from 1905 to 1909. Father Benno Ferstl, O.S.B., was the first resident-pastor of St. Martin's in Amityville, which had been a mission since 1877, and he remained there from 1898 to 1908. Father Cyril Czenisek, O.S.B., officiated from 1917 to 1918 as administrator of St. Mary's in East Islip, which had been begun as a mission in 1870.³⁸

The German-speaking Capuchin Fathers from Mt. Calvary, Wisconsin, succeeded Father August M. Niemann who had been the pastor of St. Michael's Church, on Warwick Street, in East

New York from 1875 to 1897. So anxious was Bishop McDonnell to secure their services that he appealed to Propaganda to expedite the removal of the canonical obstacles that had arisen. Father Aloysius Blonigen, O.F.M.Cap., who came early in 1897, was the first of the pastors who, in the succeeding years, built up this flourishing parish.³⁹

The growing numbers of Italian-speaking people again prompted the bishop to seek the help of an Italian-speaking religious congregation. He therefore invited to his diocese the Vincentian Fathers of the Italian Province. They established the parish of Our Lady of Peace in Carroll Street, Brooklyn, in 1899. The first Mass was celebrated by Father Robert Bianchi, C.M., in a rented hall and on December 8, 1904, Francesco Cardinal Satolli dedicated the church. Father Assunto Faitcher, C.M., succeeded Bianchi and was pastor from 1901 to December, 1906, when the Vincentians withdrew. They were succeeded by the Italian Franciscans as described above. Father Athanasius Butelli, O.F.M., was the first Franciscan pastor.⁴⁰

Father René M. LeCair, S.M.M., was the first priest of the Company of Mary to enter the diocese. He came from their Ottawa house in 1902 and labored in several of the remoter Long Island parishes until September, when he was commissioned to take over the mission of the Infant Jesus which had been founded in 1870 at Port Jefferson. Here he celebrated Mass in March, 1903. The following year LeCair established the parish of St. Mary, Gate of Heaven, in Ozone Park. In 1906 the Reverend John Garbottini, S.M.M., became the first resident pastor of the new parish of the Nativity of the Blessed Virgin, also in Ozone Park.⁴¹

A congregation of about 400 Slovaks, Slovenes, and Croats had been attending Mass in the basement of the Church of St. Vincent de Paul on North Sixth Street, since about 1903. They were ministered to by the Reverend C. Tomchany. Some three years later Father Joseph Martincek acquired property for the congregation on Nassau Avenue between Dobbin and Guernsey Streets. Here the Slovak Church of the Holy Family was dedicated on September 4, 1911, during the pastorate of Father Joseph Dulik.⁴² Two years later the Friars Minor of the Slovak Carniola Province, under Father Casimir Zakrajsek, O.F.M., were given charge of the

parish, which became a headquarters for the publication of Croatian and Slovenian magazines.⁴³ Five years later the community withdrew and the parish was assigned to diocesan priests.

The Fathers of the Society of Jesus, who formerly had a house at Lloyd's Harbor, were hopeful of reentering the diocese upon the accession of Bishop McDonnell, a former pupil of theirs, and some steps they took in this direction early in his administration evidently met with his approval.⁴⁴ It was not until July, 1906, that the Society was able to purchase at a high price its present property at Nostrand Avenue and Crown Street, the site of the former county penitentiary on Crow Hill.⁴⁵ The first Mass was celebrated in the rectory on July 31, 1908, by Father John F. X. O'Connor, S.J., but it was not until January, 1912, that the small chapel was dedicated. Meanwhile, in 1908, the community had opened Brooklyn Preparatory High School and Brooklyn College. Regrettably, the college failed to meet the endowment requirements of the Regents of the State of New York, and it was closed in 1921, but the parish and the high school continued to flourish.⁴⁶

Although it was reported in 1885 that the Fathers of the Congregation of the Passion were about to receive a Brooklyn parish,⁴⁷ they did not enter the diocese until 1911. The Passionists came seeking a residence for a preparatory college. Bishop McDonnell agreed, if they would select a Suffolk County site, and he proposed Wyandanch. But another location, on Shelter Island, was next agreed upon as more suitable and there 38 acres were bought and plans for a building drawn.⁴⁸ Its inaccessibility caused that project to be abandoned, however, and the property was used as a summer villa for the province. Then the bishop entrusted the community with the nearby mission of Our Lady of the Isle on Shelter Island, which had been a mission of Greenport since 1872 and possessed a church that had been dedicated in 1907. Father Edwin Coyle, C.P., was the first resident-priest.

As early as 1892 it had been reported that Brooklyn had three secular Spanish societies with 925 members⁴⁹ and, a dozen years later, Spanish-speaking peoples, mainly Puerto Ricans of mixed blood, were settling in increasing numbers about the South Brooklyn waterfront and the Navy Yard. Father José M. Rivera, a Puerto Rican, had been assigned to them and he operated from

St. Cecilia's parish from 1906 to 1913, when he returned to Puerto Rico.⁵⁰ In the meantime, the Spanish chapel, which had been functioning in lower Fulton Street, was relocated on Front Street in August, 1911.⁵¹ Bishop McDonnell next sent two seminarians of Irish-American ancestry to study theology at Salamanca, Spain. He also sought Spanish-born priests and, in response to his request, Father Antonio Canas, C.M., came from the Spanish Vincentians of Barcelona, Spain. He arrived in 1916 and began to minister to some 4,000 Spanish-speaking peoples. That October the Spanish mission of Our Lady of Pilar, a former Protestant church on Cumberland Street, was blessed by the bishop.⁵²

The Augustinian Fathers returned in 1916 to the diocese which they had helped evangelize 75 years before in the persons of Nicholas and James O'Donnell. The bishop assigned them the parish of St. Nicholas of Tolentine in North Jamaica, and there the first Mass was celebrated in their new church on October 14, 1917. The first pastor was Father John F. Kennedy, O.S.A.⁵³

By 1921 the religious congregations were furnishing nearly 20 per cent of the sacerdotal personnel of the diocese. In referring to the bishop of Brooklyn most, if not all, of the good works of that diocese—of which, of course, he was the guiding spirit and for which he bore the ultimate responsibility—the part played by his priests is not minimized. Bishop McDonnell, like his predecessor and his successor, was blessed with a zealous and capable clergy. Limitations of space as well as the plan of this historical record, in which the history has been written around the episcopal personages, have precluded more detailed mention of many of them.⁵⁴ Through the labors of the clergy, diocesan and religious, and with the help of the brotherhoods and sisterhoods and the cooperation of the faithful laity, the second bishop of Brooklyn, under God, accomplished the spiritual, educational, and charitable works to be outlined in the succeeding chapters.

THE NEW PARISHES

NATURAL INCREASE BY BIRTH and the continuing arrival of immigrants served to swell the population of Brooklyn and Long Island during Bishop McDonnell's entire administration. The immense and heterogeneous volume of immigration was virtually unrestricted by any legislation. In Bishop Loughlin's time the newcomers had been chiefly Irish at first and, after that, German, but, beginning with Bishop McDonnell's administration, the United States began to experience a massive onrush of other Catholic nationalities—Italians, Poles, Lithuanians, and Syrians, to name a few. By 1896 the newer immigration from southern and eastern Europe outnumbered the older arrivals from the north and west. The annual volume also increased, and by 1907 the new immigration comprised 81 per cent of the total.¹

The general causes of this social phenomenon are well known: the desire to exchange unhappy European conditions for a share in the boundless prosperity of America, where industry was increasingly demanding cheap and docile labor from the hardy and frugal peasantry of the Old World. The satisfaction of this urge had become possible because transportation to America had become cheaper, quicker, and relatively easier. Despite the unimagined difficulties that confronted these uprooted people upon their arrival in their new homes, it is to their everlasting credit that they became patient, industrious, and law-abiding citizens. The foreign-language churches that were opened for them gave unity to their variety and shielded them from being submerged in the Protestant American mass before they became assimilated. Their

Mother Church which welcomed them, did the seemingly impossible in maintaining its own unity and authority over newcomers from 40 nations.

The growth presented a huge and complicated problem as Brooklyn and Queens and the adjacent boroughs of New York City developed into the principal melting-pot of America. That a high percentage of this growth was Catholic (over 60 per cent of the 12,000,000 immigrants arriving from 1901 to 1915 were Catholics²) and that its spiritual needs were being met in a prudent and practical manner, are evident from the number of new parishes that Bishop McDonnell was able to establish. The already existing English- and German-speaking parishes became, in turn, mother parishes to still others, but for the first time the new German parishes were surpassed in number by the new Italian and Polish parishes. Eight other newly formed parishes—Lithuanian, Spanish, Negro, Ukrainian, and those of the Maronite and Melchite rites—also indicated the changing trend in immigration, as well as the more representative catholicity of the Church in Brooklyn. Indeed the tongues of many nations at divine worship were soon likened to the first Pentecost. Before the middle of the McDonnell administration the Gospel was being preached in 13 languages—English, German, Italian, Polish, Lithuanian, French, Scandinavian, Bohemian, Slovak, Greek, Hungarian, Arabic, and Spanish—by priests well versed in foreign tongues.³

Bishop McDonnell quickly recognized the need of strengthening the Church on Long Island, which was receiving a growing number of year-round Catholic residents, in addition to its annual summer visitors. He did so by erecting, so it seemed, a new parish or mission near each new and important railroad station. This, he said, was his ambition. In the city, he likewise departed in many instances from the policy of his predecessor by subordinating the completion of each new church to the parish school. First the basement of the church was finished and then, almost as quickly, the parish school building was begun. Only after a substantial reduction was made in the debt thus contracted, was the upper church structure built.

Remarkable, too, was the fact that the number of new parishes and of missions which became parishes, that were established by

Bishop McDonnell in 29 years, exceeded even the number established by Bishop Loughlin during the preceding 38 years.

In 1893, the year after his installation in the see of Brooklyn, Bishop McDonnell established two English-speaking parishes in Kings County. They were the Immaculate Heart of Mary in Windsor Terrace and Our Lady of Perpetual Help which was begun by the Redemptorist Fathers in Bay Ridge. Four years later two more were established: St. Francis of Assisi's in Flatbush and SS. Simon and Jude's in Gravesend. In 1900, St. Andrew's was started on Barren Island, in Jamaica Bay, but it had a resident pastor only from 1907 to 1914. In the year 1901 St. Gabriel's in New Lots and St. Jerome's in Flatbush were begun. There was but one English-speaking parish started in 1902, that of St. Catherine of Alexandria in Borough Park. The year 1905 saw three more parishes established: Epiphany in Williamsburg, St. Gregory's in Crown Heights, and St. Saviour's on Park Slope. In 1906 St. Martin of Tours' in Bushwick and Our Lady of Guadalupe's in Bensonhurst were organized. St. Brendan's in Midwood was opened in 1907. The next year St. Columbkille's started in Greenpoint, the Jesuit Fathers began St. Ignatius' in Crown Heights, and the parish of Our Lady of Mercy on Schermerhorn Street replaced the earlier church of the same name that had been established nearby at DeKalb Avenue and Debevoise Place in 1857. Holy Innocents' in Flatbush was begun in 1909, and two years later two more parishes were added to the roster. They were St. Catherine of Genoa's in East Flatbush and Our Lady of Refuge in Flatbush. Borough Park was the scene for the opening of St. Agatha's in 1912, while in the following year St. Athanasius' began in Bensonhurst. Thereafter, the uncertainties of World War I and the stoppage of immigration consequent upon it slowed down the opening of new parishes. Nevertheless, Our Lady of the Miraculous Medal was begun in Ridgewood in 1917. In 1919 Holy Ghost in Borough Park was added to the list. The following year St. Margaret Mary Alacoque's was started in Sheepshead Bay as was the Negro parish of St. Peter Claver in Bedford. The last English-speaking parish founded by Bishop McDonnell was that of St. Ephrem in Bay Ridge in 1921.

The establishment in the diocese of the first parish for Negroes

was significant. In 1894 the largest group of those people was said to be living on one block in St. Augustine's parish⁴ but few, if any, seem to have been Catholic at that time. In fact, the first reference to an organization of Negro Catholics occurred about 1915 when some 22,000 Negroes were reported to be dwelling in Brooklyn.⁵ Thereafter, the Negro population increased rapidly.

In 1915 a band of devout Negro Catholics began to meet every two weeks in Nativity parish, with the encouragement of its pastor, Father John L. Belford. They took the name of the Colored Catholic Club of Brooklyn and petitioned Bishop McDonnell for spiritual guidance. Impressed by the bishop's remarks on the home missions, at a quarterly clerical conference, Father Bernard Quinn offered himself in June, 1916, for the local apostolate to the Negroes. The First World War postponed any effective steps until Quinn returned from his military chaplaincy. Then, in May, 1920, McDonnell commissioned him to labor for the Negroes and assigned him to Our Lady of Mercy Church. There, Father Quinn organized his flock and on Sunday mornings begged in the churches of the diocese for funds until, in 1921, he was able to purchase an old express depot, formerly a Protestant church, at Jefferson Avenue and Ormond Place, for St. Peter Claver's Church. In February of the next year Bishop Molloy dedicated the edifice and the work expanded rapidly.⁶

Immigration from Italy rose during the period to the large total of over 2,500,000. Unlike the other nationalities, however, nearly half of these newcomers returned after a few years to their native land with their savings.⁷ Of those who remained in this country more than one-third of a million stayed in Brooklyn, chiefly in the older waterfront parishes, from which their children would gradually spread inland.

Some of the Italian immigrants, like the other immigrant peoples, posed their own peculiar problems. They were accustomed to a State-supported Church and to the antagonisms of the *Risorgimento*, and many of their men folk were careless about attending church. The Italian immigrants were generally very poor and unable to build parish schools. Some of them, moreover, became the prey of proselytizers who tried to "Christianize" them. The situation was not helped by the chronic shortage of Italian-

speaking priests. Whereas in Italy there was one priest for every 370 souls, there were in Brooklyn more than ten times that number of Italians for every priest able to minister to them.⁸

Bishop McDonnell grappled with these problems constantly. He strove to secure qualified Italian priests,⁹ he introduced Italian religious congregations of priests and sisters, and he sent many seminarians to Italy and, upon their return, placed them in Italian parishes. He attached Italian missions to several English-speaking parishes and, whereas on his arrival in 1892 he had found but three Italian parishes, he left 20 after him. The bishop also encouraged settlements and day nurseries and an Italian Catholic monthly. The paper failed after a year, but he revived it in 1915 as the *Bollettino Mensile* and entrusted its management to priests. Six years later it was reported to have a circulation of 20,000.¹⁰ The bishop's pilgrimages to Rome also helped to promote mutual understanding and before he died his problems about this portion of his flock seemed well on the road to solution.

The period under review witnessed the establishment of 12 Italian-speaking parishes in Kings County, reflecting the heavy immigration to this country of those nationals. Our Lady of Loretto in East New York was begun in 1893. It was served by Italian Fathers of the Order of Friars Minor until 1902, when it was assigned to diocesan priests. In 1899 Our Lady of Peace in South Brooklyn was organized. The Italian Vincentians staffed the parish until 1906 when they were succeeded by the Italian Friars Minor. Two more Italian parishes were established in 1900. They were Our Lady of the Rosary of Pompeii in East New York and St. Roch's in South Brooklyn. St. Rosalia's was organized in Borough Park in 1902 and in the next year Our Lady of Charity was opened in East Flatbush. St. Lucy's in Williamsburg began in 1904 and was followed in 1905 by St. Blaise's in East Flatbush. St. Rita's started in East New York in 1913. Five years later St. Francis of Paola's was established in Bushwick. St. Fortunata's was begun in New Lots in 1919 and two years later St. Joseph Patron was opened in Bushwick.

The rate of Polish immigration continued to increase during the period until by World War I, 1,500,000 of these Catholic people had come to America.¹¹ The increase was less than the Ital-

ian. Nevertheless, the arrivals from ancient Poland resulted in the formation of almost as many new parishes as the Brooklyn Italians had, for most of the Poles remained in this country. They surpassed the Germans in numbers, and next to the Irish and Italians became the largest group of Catholic nationals in the country. The Polish immigrants who came during the McDonnell administration were poorer than their countrymen who had preceded them, for they were handicapped by the lack of economic and educational opportunities in their homeland. Once arrived in the diocese, they found employment at rough labor and in factories, but they were rugged and hard working and they succeeded in winning an ever larger and more honorable place in their adopted country. Sometimes they exaggerated their nationalism to the detriment of their Catholicism and "independent" Polish parishes sprang up. The diocese of Brooklyn was happily spared serious trouble on this score.

Of the 15 Polish-speaking parishes that were established during the bishop's episcopate only five were in Kings County, the remainder being in more suburban Queens and in the remoter farming districts of Long Island. The first parish which he founded for the Poles of Kings County was that of Our Lady of Czenstochowa in South Brooklyn in 1892. Four years later St. Stanislaus Kostka's was organized in Greenpoint. It was followed in 1901 by St. John Cantius' in East New York. The year 1909 saw Our Lady of Consolation established in Greenpoint, but not until 1917 was the next Polish parish founded—that of SS. Cyril and Methodius, also in Greenpoint.¹²

The descendants of the German immigrants grew up speaking English and, as many of them intermarried with the Irish and moved out of Williamsburg, they were absorbed into the old and the new English-speaking parishes. These facts and the lessening of German immigration were reflected in the establishment, during the administration of the second bishop of Brooklyn, of only 10 new German-speaking parishes, one in Suffolk and three each in the other three counties. The period also witnessed the transfer of the German Church of the Annunciation to a Lithuanian congregation. The diminishing number of German immigrants was reflected in the foundation of only three new German parishes in

Kings County, all of them in Ridgewood. They were: St. Aloysius', established in 1892; St. Barbara's, founded the year after; and St. Matthias', in 1908.

The usual economic factors, including famine at times, combined to bring a number of Lithuanians to America, until by 1914 over 300,000 had entered this country. Almost all of those who came to Brooklyn during McDonnell's episcopate were peasants, but they found employment in shops and factories. These non-Slavic people of the Latin rite, despite the pressure of the Russian State Church, were remarkably loyal to the Faith, although a few brought with them excessive nationalism, socialism, and irreligion.

An unhappy combination of such elements was responsible for the doleful situation that arose in the parish of St. George, which had been organized in 1888. There, the turbulence of the trustees and the escapades of Father Juodiszius proved disastrous, and in 1894 the property was sold at auction. That spring, however, Bishop McDonnell reorganized the congregation with the help of Father George Mundelein and a Father Lebris of Connecticut and St. Mary of the Angels parish was founded in Williamsburg. In 1896 Father Vincent Kriauciunas became resident pastor.¹³ Thereafter, three more Lithuanian parishes were established. Two of them were in Kings County. The first was the second parish of St. George, which was organized in 1909, with its church near the scene of the first Mass in Brooklyn at Purcell's house. Five years later the parish of the Annunciation in Williamsburg, which had been established in 1863 as a German parish, became the second Lithuanian parish in the county.

Bishop McDonnell also formed three more parishes in Kings County for immigrant peoples from southeastern Europe. The Holy Family parish in Greenpoint was founded in 1903 for Slovak peoples of the Ruthenian rite. They were served by Slovak Franciscan Fathers from 1913 to 1918. For some time before these priests came and after they departed, they were cared for by diocesan priests. These people, of whom nearly 1,000,000 had come to the United States from Poland, Hungary, Czechoslovakia, and Russia, where about 4,000,000 others of their Faith lived, were all Catholics.¹⁴

Syrian people also began coming in greater numbers to Brooklyn a few years after Bishop McDonnell had been installed as ordinary of the diocese. Oppressive Turkish rule, Mohammedan massacres, and economic hardship during the final quarter of the last century brought these Christian people, more than half of whom were Catholic, from their distant and historic homeland. The first to arrive were members of the Maronite rite, almost all of whom had left the Greek Orthodox Church for communion with Rome over 1,000 years ago and were using the Antiochene rite with its liturgy in the Syriac tongue. Their modern homelands were Syria, Egypt, and Cyprus.

The first Maronite parish of this Eastern rite in the Brooklyn Diocese, that of Our Lady of Lebanon, was established by the Right Reverend Khairullah Stephen, chor bishop and vicar patriarchal for the Church of Antioch. Sent by the Most Reverend Elias Peter Huayek, patriarch of Antioch, Syria, to look after his co-religionists in the United States, Monsignor Stephen labored a few years in New York and then followed the majority of his people to Brooklyn. There, he founded, in March, 1903, the parish of Our Lady of Lebanon of the Maronite rite, using a house and grounds at 295-297 Hicks Street near State Street which the bishop had purchased for the congregation. The first Mass which he offered in July, 1903, was attended by about 125 people. In December, seven years later, the new church was dedicated.¹⁵

The second group of Eastern rite Catholics to arrive in Brooklyn were those of the Greek Melchite rite, who came from their modern homelands in Egypt, Palestine, Transjordan, and Syria. Many of their forebears had broken away from the Orthodox Church and had reestablished communion with the Holy See in 1724. They retained their Byzantine rite in their own language, Arabic. The Church of the Virgin Mary, for Syrians of the Greek Melchite rite, was established in response to the request of Bishop McDonnell to Gerolamo Cardinal Gotti, prefect of the Congregation of the Propaganda. Accordingly, Patriarch Cyril VIII Djaha sent Father Paul Sanky to Brooklyn, where he gathered a congregation of some 400 Catholics who had come from Syria, Lebanon, Egypt, and Iraq. The first Mass was offered in November, 1910, in the basement of St. Paul's Church. This was

used until August, 1922. St. Peter's Church basement next served for their place of worship until July, 1924, when their own church at Clinton and Amity Streets was opened.¹⁶

The last foreign-language parish to be established in Kings County by Bishop McDonnell was that of Our Lady of Pilar, on Cumberland Street, which, as was recorded in the preceding chapter, was entrusted to the Spanish Vincentians in 1916.

Whereas Kings County provided Bishop McDonnell with sites for 54 new parishes, two less than Bishop Loughlin had founded, 30 were established in Queens County by McDonnell, which was twice as many as Loughlin had organized in that county. Nineteen of these Queens parishes were English-speaking. The first in point of time was that of St. Benedict Joseph Labre, established in 1892 at Richmond Hill. Two years later the parish of St. Sebastian was organized at Woodside. In 1901 that of St. Gerard Majella in Hollis was begun. It was followed in the next year by St. Mary Magdalen parish at Springfield Gardens. The parish of St. Francis de Sales in Belle Harbor was established in 1903, and in the following year St. Mary, Gate of Heaven, in Ozone Park was entrusted to the Fathers of the Company of Mary. The year 1906 saw the foundation of two more parishes: St. Bartholomew's in Elmhurst and Our Lady of Grace at Howard Beach. Two years later the parish of St. Clement Pope in South Ozone Park and that of St. Camillus at Rockaway Beach were begun. The same pattern was followed in 1910 when Holy Child Jesus in Richmond Hill and St. Gertrude's in Edgemere were established; and again in 1912 when St. Virgilius' was begun at Broad Channel and Our Lady Queen of Martyrs in Forest Hills. One parish was organized yearly from 1914 to 1918. They were St. Andrew Avellino's in Flushing, St. Anastasia's in Douglaston, St. Joan of Arc's in Jackson Heights, and St. Nicholas of Tolentine's in Jamaica, under the charge of the Augustinian Fathers. When the Augustinians went to Jamaica in 1916 they returned to the scene of some of their labors of three-quarters of a century earlier. The last English-speaking parish in Queens County, that of St. Catherine of Sienna, was begun at St. Albans in 1920.

Bishop McDonnell erected also the first Italian-speaking parishes in Queens. There were four of them. St. Rita's in Long Is-

land City was begun in 1896. St. Leo's in Corona was established seven years later. The Nativity of the Blessed Virgin in Ozone Park was entrusted to the Company of Mary in 1906. Lastly, the parish of St. Pius V in Jamaica was founded in 1908.

Three Polish-speaking parishes also were begun in Queens County by the second bishop of Brooklyn: St. Joseph's in Jamaica in 1904, St. Josaphat's at Bayside in 1910, and, two years later, Holy Cross at Maspeth.

Three German parishes likewise were established during Bishop McDonnell's administration. They were: SS. Joachim and Ann's in Queens Village in 1896, St. Pancras' at Glendale in 1898, and, ten years later, the parish of St. Thomas the Apostle in Woodhaven.

In 1908, also, the Lithuanian parish of the Transfiguration was begun at Maspeth.

Whereas Bishop Loughlin found five parishes in Nassau County and established eight others, Bishop McDonnell organized 21 additional parishes for that county. Fifteen of them were English-speaking. St. Joachim's was begun at Cedarhurst in 1893 and, in 1895, the first Mass was offered in Holy Redeemer parish at Freeport. Two years later two more parishes were organized. They were Corpus Christi at Mineola and St. Peter of Alcantara's at Port Washington. In 1898 St. Boniface's was started at Sea Cliff. St. Joseph's in Garden City was begun in 1901 and the parish of the Holy Name of Mary in Valley Stream, in the next year. In 1906 St. Barnabas the Apostle parish was started in Bellmore and, three years later, St. Raymond's at Lynbrook and Our Lady of Good Counsel at Inwood. St. Christopher's at Baldwin was organized in 1912 and, in 1918, St. Ignatius Martyr at Long Beach. Each of the next three years witnessed the opening of another parish. They were Queen of the Most Holy Rosary at Roosevelt, Our Lady of Victory at Floral Park, and St. William Abbot at Seaford.

The bishop added three Polish parishes to the one already established in Nassau. They were that of St. Hedwig in Floral Park in 1902 and those of St. Hyacinth in Glen Cove and St. Ladislaus in Hempstead in 1909.

Similarly, McDonnell increased by three the number of Ger-

man parishes in Nassau, making a total by 1921 of four. Holy Ghost in New Hyde Park was begun in 1893. Three years later the Benedictine Fathers were given charge of the parish of St. Kilian in Farmingdale, and in 1900 St. Catherine of Sienna's was established in Franklin Square.

In the most easterly county, Suffolk, there were functioning 26 parishes and missions in 1892. Bishop McDonnell founded 13 more parishes and missions that soon became parishes. Seven of them were English-speaking. Our Lady of Grace at Fisher's Island was organized as a mission in 1893. In 1895 two other parishes were established, those of St. Anne at Brentwood and St. John of God at Central Islip. St. Rosalie's at Hampton Bays was begun in 1899. The year 1907 saw the foundation of two parishes: St. Hugh's at Huntington and SS. Philip and James' at St. James. The last to be formed was that of Our Lady of the Snow at Blue Point, which began as a mission in 1911.

Bishop McDonnell established the first Polish parishes in Suffolk. There were four of them. St. Isidore's was organized at Riverhead in 1903; Our Lady of Ostrabrama at Cutchogue in 1909; and, three years after that, St. John the Baptist's at Wading River. Our Lady of Poland at Southampton was the last, being founded in 1918.

One German parish was formed in Suffolk, making two for that county. It was the parish of SS. Peter and Paul at Manorville and it was established in 1912. It became a mission nine years later.

There were no Italian parishes in Suffolk County until Our Lady of Mt. Carmel was formed at Patchogue in 1919.

Some of the parishes established by the second bishop of Brooklyn had been missions before he came. To his successor he bequeathed a number of the old missions as well as some new missions. In turn, a number of the missions that he left behind became parishes under the administration of his successor. The following missions were in operation in 1921. Kings County had three missions. Two of them were for Italians: Sacred Heart on Van Brunt Street and St. Teresa's on Grand Avenue. The third was Sacred Heart, Barren Island. Queens County, likewise, had three missions. They were located at Arverne, Little Neck, and

Rockaway Point. In Nassau County there were missions at Seaford and Uniondale, while the largest county, Suffolk, had the greatest number. They were located at Amagansett, Bayville, Bridgehampton, Centerport, East Moriches, Eaton's Neck, Greenlawn, Hagerman, Hauppauge, Medford, Middle Island (or Selden), Ocean Beach, Setauket, Shelter Island, Shoreham, Smithtown, Wading River, and West Neck. There were, all told, 26 missions in the four counties, counting those at Barren Island, Shelter Island, and Wading River which served as parishes during part of the period.

The following summary shows the number of new parishes that were established between 1892 and 1921 inclusive.¹⁷

<i>Language or Rite</i>	<i>Kings</i>	<i>Queens</i>	<i>Nassau</i>	<i>Suffolk</i>	<i>Total</i>
English	27	19	15	7	68
Italian	12	4	—	1	17
Polish	5	3	3	4	15
German	3	3	3	1	10
Lithuanian	3	1	—	—	4
Slovak	1	—	—	—	1
Maronite	1	—	—	—	1
Melchite	1	—	—	—	1
Spanish	1	—	—	—	1
TOTAL	54	30	21	13	118

THE CATHOLIC SCHOOL SYSTEM

IN THE SUMMER of 1894, not long after the installation of Bishop McDonnell and shortly after Father Malone's election to the New York State Board of Regents, the state of New York held a constitutional convention. Although Archbishop John Ireland had been asserting publicly that there was no A.P.A. movement, the American Protective Association combined its forces with the Evangelical Alliance and similar groups to exert its anti-Catholic animus against the Church at that convention. As a result, the assemblage refused to extend financial aid to parochial, sectarian, or denominational schools except for examination and inspection, unless such schools were connected with institutions for orphans or for physically defective children or juvenile delinquents.¹ However, pursuing illogicality still further, the state obligated itself to continue financing, in part, denominational and private charitable institutions.²

Edward W. Lauterbach, chairman of the committee on education, an able and fair-minded non-Catholic, reported to the convention that in response to a "sentiment" which had no foundation in fact, the members of his committee were unanimous in their opinion that the prohibitory clause, which had never been there before, should now be inserted in the constitution to prevent the possibility of affording financial assistance to parochial schools in the future. The "sentiment," clearly a synonym for bigotry, grew out of the leasing of an existing parochial school in Poughkeepsie by the trustees of the common school district. It was conceded that the arrangement was satisfactory in every way and was the means of saving a considerable sum for the tax-

payers of the school districts. Similar contracts had been made with other denominational schools, not all of them Catholic, and the total amount involved for that year was about \$3,000. Great excitement was aroused, the "sentiment" was encouraged, and the prohibitory and discriminatory section became part of the state constitution until it was eliminated in 1938. The basis for the "sentiment," according to Lauterbach, was the activity of certain political zealots, not named, and also one journal and one or more "misguided men" who had advocated state aid for parochial schools.

From all this, it followed as a corollary that Catholics, whose consciences would not permit their use of the secular schools, would be obliged to continue providing a suitable education for their children, besides helping to pay for the education of the children of their non-Catholic neighbors. Despite the growing and double burden of this injustice, Catholic education made notable progress during the ensuing period. This was nowhere more evident than in the diocese of Brooklyn. Here, Bishop McDonnell's zeal for religious education gave new life and vigor to the schools, and at his death he left a great and well-organized school system.

Bishop Loughlin's schools compared favorably with those of the state, but they lacked organization. Bishop McDonnell, upon his arrival, had found a school board in Kings County of eight priests, and at the synod of 1894 he established similar boards for the other three counties. But McDonnell was faced immediately with many problems,³ and real progress could not be made until the advent of a diocesan school superintendent. Accordingly, he appointed an inspector of schools for Brooklyn—the fourth American diocese to have one⁴—and thereby began the Catholic school system of the diocese of Brooklyn. For the post he selected in November, 1893, Father John L. Belford, then ordained five years and a curate at St. Augustine's parish, and he assigned him to the chaplaincy of St. Francis Monastery and College.⁵

Chief among Belford's problems were standardization, teacher qualification, selection of suitable textbooks, teaching methods, and physical equipment.⁶ Some teachers, he found, were poorly trained and little uniformity governed the selection of textbooks.

curriculum, or examinations. Some Polish and German schools preferred to make English a later elective. A few classrooms were still in church basements, many were crowded, and some conditions were unsanitary. Yet facilities were about as good as in the public schools and in some instances were superior. Twenty-five Catholic schools of the diocese had won prizes at the Chicago World's Fair but how many of the other 40 odd schools of the diocese sent exhibits is not ascertainable.⁷ In his report for 1894 the superintendent of the Brooklyn Board of Education stated that Brooklyn public schools registered 114,162 pupils of whom 15,238 were on part time. The great majority left school at the fifth grade. He recommended the exclusion of fads and the inclusion of essential studies. The public school budget then amounted to \$2,843,443.⁸

The diocesan inspector of schools visited every school annually and made various pertinent suggestions. The great majority of the pastors and communities took kindly to his advice but, even where a desire to cooperate was present, financial resources were not always immediately available. Father Belford gave courses in pedagogy at some of the convents and he succeeded in introducing English into a number of German parish schools. Then, having paved the way, he resigned in 1896, to become the pastor of St. Dominic's parish at Oyster Bay.

Father Thomas J. O'Brien succeeded him as inspector, from 1896 to 1904, and during the period he dwelt at the Home for the Aged on Eighth Avenue. O'Brien succeeded in having a course of studies adopted by the diocese in 1900 and he introduced a better system of grading and semi-annual examinations. In 1901 he began holding annual teachers' meetings. Also, he secured the services of prominent educators to address the teachers at frequent meetings,⁹ and he instituted the practice of submitting annual reports to the bishop.¹⁰

In 1904 O'Brien became pastor of St. Luke's parish in White-stone and he resigned from his office, but, unfortunately, no one was assigned to take his place. The delay was due in part to the candidacy of a priest unacceptable to the bishop then and later, as events proved. It was not until 1910 that Father Joseph D. McKenna, a curate at St. Michael's, Flushing, was appointed to what

had now come to be called the office of Superintendent of Schools. This official gave close attention to the teacher training given by the communities. In the meantime, the Dominican Sisters received in 1906 a state high school charter for Holy Rosary Academy which was attached to their Amityville novitiate. St. Agnes Academy at College Point was operated under the charter of the Poppenhausen Institute, and some superintendents and principals of public schools helped to staff the sisters' normal school. From 1906-1916 many of the Dominican Sisters attended courses at the College of New Rochelle and, after that, at St. John's and Fordham universities.¹¹ The same procedure was followed in the other communities. McKenna also introduced the monthly honor roll which was carried in the *Tablet*, and he promoted the idea of graduation exercises in church in place of a graduation entertainment. More important, he secured recognition by the Board of Education of the certificates of graduation issued by the elementary schools. In January, 1912, he gained permission from the state to conduct the Regents' or state examinations in the parish schools and he brought about the entrance of many schools into these tests. His policies increased the high regard of the state for parish schools.¹² In the Regents' examinations of June, 1913, about 90 per cent of the papers of the seventh and eighth grades of the Brooklyn parish schools were passed by the State Department of Education—an average performance through the years.¹³ Father McKenna died at the early age of 36, in 1915.

Father Joseph V. S. McClancy, who was then a curate at St. Gabriel's Church, succeeded McKenna upon his death. He proceeded to bring the school system, growing ever more complex, to a higher state of efficiency. Among his achievements during the period were standardizing the five-hour school day, the term lengths, and holidays and meeting the requirements of the fire and health departments. He also persuaded the State Department of Education to turn over the final rating of the Regents' papers to a diocesan board of reviewers. An eighth grade diocesan religious examination was inaugurated in June, 1917. At the same time, quarterly conferences were instituted for religious teachers and semi-annual conferences for the lay teachers in the system. Two years later, in 1919, a diocesan board of community super-

visors was established for the more frequent visiting of schools. The diocesan normal school for teacher training began operating the same year for the Dominican Sisters at Amityville.¹⁴ The normal school was extended in 1921 to the other religious communities and to the lay teachers in the system. The fruits of McClancy's supervision became steadily more apparent in the rise in scholastic standing. At the same time that elementary schools multiplied, the demands for higher education were met by an increasing number of academies, high schools, and colleges, including a college for women which was opened in 1916.

But if greater efficiency of the school system was planned by the bishop and his school superintendents, the realization of that efficiency as well as the enlargement of the system must be credited also to the unfailing, generous financial support of the laity and to the devoted teaching religious and pastors. Moreover, as the original religious congregations enlarged the scope of their labors and opened more schools, they were given indispensable help by other teaching congregations that were invited to the diocese. In 1892 Bishop McDonnell had been welcomed by nine religious communities of women engaged entirely or partly in teaching: the Sisters of Charity, the Dominican Sisters, the Sisters of Mercy, the Visitation Nuns, the Sisters of St. Joseph, the Good Shepherd Sisters, the Daughters of the Heart of Mary, the Religious of the Sacred Heart of Mary, and the Sisters of Christian Charity. Their services were augmented during the next 29 years by eight more congregations of teaching sisters. They were the Sisters of the Holy Family of Nazareth, the School Sisters of Notre Dame, the Missionary Sisters of the Sacred Heart, the Daughters of Wisdom, the Felician Sisters, the Missionary Franciscan Sisters of the Immaculate Conception, the Sisters of the Holy Names of Jesus and Mary, and the Grey Nuns of the Sacred Heart, and they arrived in the diocese in that order. The efforts of the original brotherhoods—the Christian Brothers and the Franciscan Brothers—were also supplemented, with the arrival of the Brothers of Mary, the Brothers of the Sacred Heart, and the Xaverian Brothers. The high schools and colleges of the Franciscan Brothers and of the Vincentian Fathers welcomed the new Brooklyn College, which had been established by the Jesuits at the same time as their

high school. Regrettably, the college functioned only from 1908 to 1921.

With the increase of the school population went a commensurate expansion in the material facilities of building and equipment—parochial, diocesan, and community-owned—that only detailed histories of those institutions can adequately treat.¹⁵ Study of the period reveals some interesting facts about the personnel of the teaching communities that may, however, be generalized here. Some of the communities grew but slowly, others quickly; some specialized in teaching, others diversified their activities to include, as well, various types of charitable relief; some taught in schools with lay teachers, others formed the entire staff of their schools. We observe, also, the private academies slowly yielding to community and parish high schools, in preparation for the diocesan high schools that were soon to appear. Finally, education on a higher level for women began, and more opportunities were offered men for college and postgraduate courses.

It remains to outline the educational accomplishments of these religious communities, old and new, from 1892 to 1921 in elementary school and academy, in commercial and academic high school, in college and nascent university, in orphanage, trade school, and industrial school, and in the more specialized schools for the mentally and physically defective, and morally delinquent children.

The Sisters of Charity, the first religious community to come to Brooklyn, continued to teach in the eight downtown parish schools where they were engaged at the time of Bishop Loughlin's death. The residence on Congress Street served as their convent after the school day was over. The community must also be credited with the training that they gave to the orphans under their supervision at St. Joseph's Female Orphan Asylum on Wiloughby Avenue and at St. Paul's Industrial School, which was resumed on Congress Street, for older girls, from 1911 to 1918, the girls being brought from St. Joseph's for the purpose.¹⁶ The sisters also developed, during the period, training schools for nurses and they located them in the two hospitals under their care—Holy Family and St. Mary's. In 1902 the Sisters of Charity acquired property for a summer retreat and rest house at East Moriches.¹⁷

The Sisters of St. Dominic, through the good offices of Bishop McDonnell, changed their canonical status in 1896 from the Second to the Third Order.¹⁸ This removed the incongruous situation of a Second Order engaged outside the cloister and it enabled the sisters to cope more efficiently with the ever-increasing demands on their time and strength in the educational and charitable institutions which they maintained.

The community continued teaching in the elementary schools of 17 parishes and during the administration of the second bishop of Brooklyn they taught in the following 15 additional parish schools: Fourteen Holy Martyrs', 1892; St. Aloysius' and St. Barbara's, 1893; Holy Ghost, New Hyde Park, 1897; St. Joseph's, Jamaica, 1904-1911; St. Pancras', Glendale, 1908; Our Lady of the Rosary of Pompeii, 1909; St. Ignatius', Hicksville, St. Luke's, Whitestone, and Our Lady of Perpetual Help, Lindenhurst, 1910; Our Lady of Peace, Brooklyn, 1910-1911; St. Frances de Chantal's, 1913; St. Mary Magdalen's, Springfield Gardens, 1915; St. Thomas Apostle's, Woodhaven, 1916; St. Agnes', Rockville Center, 1917; St. Martin's, Amityville, 1921. The sisters enlarged their labors by opening two community-operated high schools: Queen of the Most Holy Rosary at the Amityville motherhouse in 1905; and St. Agnes' in St. Fidelis' parish, College Point, in 1908. They began parish high schools at St. Aloysius' and St. Nicholas' in 1914; All Saints' in 1916; and St. Agnes', Rockville Center, in 1917.

The Brooklyn community of the Sisters of St. Dominic also entered the foreign mission field and opened five schools in Puerto Rico: at Bayamon in 1910; at Yauco two years later; and in 1914 at San Juan, Isabela, and Catano. Nearer home, meanwhile, the community started St. Joseph's Convent at Monticello, New York, in 1896; and, in the same vicinity, St. Peter's parish school, Monticello, in 1904 and St. Joseph's vacation school in 1917. Apart from teaching in their several orphanages and in the nurses' training schools attached to the hospitals of St. Catherine and Mary Immaculate, the sisters also conducted St. Rose Industrial School for girls at Melville, an infant school at Lloyd's Neck, and Nazareth Trade School for boys at Farmingdale. Directing these many activities were the community's superiors: M. Aemelia Barth (1889-

1895); M. Antonina Fischer (-1901); M. Catherine Herbert (-1913); M. Augustine Fleck (-1927).

Another long-established diocesan community, that of the Sisters of Mercy, expanded their educational activities for orphans at the orphanage and industrial school on Willoughby Avenue, in their child-caring institutions at Syosset, and at Angel Guardian Home in Brooklyn. They continued teaching at the parish schools at St. Patrick's and Sacred Heart and, during the administration of the second bishop, they took over the following parish schools: St. Brigid's in 1910; St. Gregory's in 1912; Holy Innocents' in 1914; St. Jerome's in 1917; and St. Patrick's, Bay Shore, in 1921. The community closed their select school in St. Patrick's parish in Brooklyn in 1894 in order to staff more adequately the school of that parish. They were able however, in 1919, to open Mercy Commercial High School at Taaffe Place. The superiors were: M. Stephen Salter (1889-1892); M. Bernard McNeil (-1895); M. Bonaventure Dillon (-1901); M. Ursula Sinnott (-1907); M. Colette Chichester (-1910); M. Ursula Sinnott (-1916); M. Regina McLean (-1919); M. Ursula Sinnott (-1925).

The Visitation Nuns, who were located at Parkville, made the momentous decision to revert to the wholly contemplative aspect of Visitandine life. Accordingly they closed their academy for girls in 1896, during the administration of Mother M. de Sales McLaughlin, and settled temporarily on Washington Avenue. Two years after that they removed to Staten Island, and, a short time later, they rented a house on 155th Street in New York. In May, 1901, this cloistered community moved to their present location at Riverdale.¹⁹ The mother community on Clinton Avenue retained its diocesan character but removed the monastery and academy to Ridge Boulevard and 89th Street in June, 1903. The change to the six-acre property overlooking the upper bay secured for them adequate grounds and a large sanitarium which was remodelled for a convent and boarding school. Bishop McDonnell laid the cornerstone for the new convent and chapel in October, 1911, and he dedicated it in January, 1913.²⁰ In 1920 the academic department was abandoned and the community confined itself to elementary school work. The superiors during the period were: M. de Sales Callanen (-1897); M. Lorette Regan (-1903); M. de

Sales Callanen (-1906); M. Lorette Regan (-1912); M. Françoise de Chantal Callanen (-1917); M. Joseph McElroy (-1923).

The Sisters of St. Joseph also found it necessary, with the growth of their community, to move their motherhouse, novitiate, and academy of St. Joseph from Flushing. In the early spring of 1896 Bishop McDonnell purchased for the sisters a hotel property of 257 acres at Brentwood, 50 miles east of Flushing, which "was developed as a winter sanitarium but . . . was too near Lakewood to be a success."²¹ The first Mass was offered there on March 26 of that year, and ground was broken by the bishop five years later for two large new buildings. The cornerstone was laid in November, 1901, and the buildings were dedicated in May, 1903.²² The religious made the transfer from Flushing on June 11, 1903, and students were admitted to the new academy on September 8.²³ The cornerstone of the main building was laid in November, 1912, and the building was completed during the next year.

When Bishop McDonnell began his administration the sisters were teaching in 27 private academies and parish schools. Thereafter they closed some of their private academies and began teaching in the nearby parish schools. In addition to the Brentwood academy, they opened two others. In 1906 they established St. Angela Hall, formerly St. Catherine's Hall, an Episcopalian school, at 286-292 Washington Avenue.²⁴ In 1921 they began Sacred Heart Seminary for small boys at Hempstead, having closed the Bayside school of the same name and purpose which had opened in 1873.

The community increased their labors to include the following additional parish schools: Our Lady of Perpetual Help, 1903; St. Matthew's and St. Augustine's, 1904; St. Patrick's, Long Island City, 1907; Epiphany and St. Cecilia's, 1908; St. Francis of Assisi's, 1909; Queen of All Saints', 1910; Transfiguration, St. Agnes', and Our Lady of Sorrows, Corona, 1912; St. Brendan's, St. Benedict Joseph's, Morris Park, and St. Francis de Sales', Belle Harbor, 1913; St. Joachim's, Cedarhurst, and St. Mary, Mother of Jesus, 1914; Immaculate Heart of Mary and Blessed Sacrament, 1915; and Holy Child Jesus, Richmond Hill, 1917.

Not only were more of their academies beginning to include a full high school curriculum, but the community opened two com-

mercial high schools. The first was St. Joseph's Commercial High School, which was begun in 1911 at the old Parmentier home on Bridge Street and was enlarged two years later.²⁵ The other, St. Joseph's Commercial High School Extension, was opened in 1920 on the top floor of Transfiguration School and in the following year in the remodelled premises across the way on Hewes Street. Finally, in October, 1916, St. Joseph's College for Women was opened at 292 Washington Avenue in a small frame house. Two years later it moved to the Pratt mansion at 245 Clinton Avenue.

The sisters all this while had been guiding the formation of their many charges in St. Joseph's Industrial Home and Orphanage at Flushing, at St. John's Protectory in Hicksville, at St. John's Home, Albany Avenue, and in the Nurses' Training School of St. John's Hospital in Long Island City; while, outside diocesan precincts, the community acquired Villa St. Thomas at Monticello in 1920. In 1892 Mother Mary Louis was elected superior, succeeding Mother Mary Teresa; she held this position during and long past the administration of Bishop McDonnell.

The Sisters of the Good Shepherd, in their convent on Hopkinson Avenue, in 1921 secured recognition by the Regents of their industrial high school for girls. Elementary grades were also taught at the same address. The moral rehabilitation of the sisters' unfortunate charges proceeded at the same time as their educational development.

The Religious of the Sacred Heart of Mary after 25 years at Sag Harbor, the old eastern outpost of Long Island Catholicism, made their second diocesan foundation in St. Mary's parish in Long Island City in 1902. They also conducted a private day academy, from 1906 to 1909, in St. Frances de Chantal parish. In the latter year they opened St. Catherine's Academy in the parish of St. Catherine of Alexandria. This academy was closed in 1913 and the sisters began teaching in the school of that parish which was opened that year.

St. Joseph's Institute for Deaf Mutes, at Buffalo Avenue and Bergen Street, continued to operate under a group of the Daughters of the Heart of Mary. In 1895 there were 17 of these religious living at the institute and 6 of them teaching at nearby Holy

Rosary school. In the next year the parish school was closed and the institute staff was reduced from 11 to 8 sisters.²⁶

The Sisters of Christian Charity remained at St. Benedict's parish school, where the number of sisters grew to twice the size of the original group. Since their coming to the diocese their motherhouse had been relocated at Mendham, New Jersey.

Of the teaching communities which entered the diocese during Bishop McDonnell's episcopacy, the Sisters of the Holy Family of Nazareth were the first to arrive. They came from their Chicago headquarters and, from 1918 on, from their motherhouse at Torresdale, Pennsylvania. They began teaching in the schools of the following Polish-speaking parishes: at Our Lady of Czenstochowa's in Brooklyn and at St. Adalbert's in Elmhurst in 1892; St. Stanislaus Kostka's in 1896; St. John Cantius' in 1907; St. Joseph's, Jamaica, in 1911; Holy Cross, Maspeth, in 1913; and SS. Cyril and Methodius' in 1920.

The School Sisters of Notre Dame, whose provincial house was in Baltimore, came to their first Brooklyn mission at St. Alphonsus' parish in 1893. Thereafter they opened elementary schools in the following parishes: at St. Saviour's in 1909; St. Matthias' in 1910; Sacred Hearts of Jesus and Mary, Degraw Street, in 1911; St. Mary's, East Islip, in 1914; St. Patrick's, Glen Cove, in 1915; Holy Family (Slovak), in Brooklyn, and St. Brigid's, at Westbury, in 1918; and St. Lawrence's, Sayville, in 1921. In 1916 Father James J. Flood, pastor of St. Saviour's parish, opened his high school for girls and secured the services of this community for it.

The Missionary Sisters of the Sacred Heart, founded by St. Frances Xavier Cabrini, who arrived in New York in 1889, came to the parish of the Sacred Hearts of Jesus and Mary in September, 1893, on the urgent invitation of Bishop McDonnell. Five sisters took up their residence in St. Charles Convent and opened a school in a former Protestant hall on Van Brunt Street. By means of catechism and sewing classes for public school pupils and by parish visiting, the community began the work of rescuing Italian Catholic children from organized efforts to "Christianize" them.²⁷

The Congregation of the Daughters of Wisdom, founded in 1703 by Bl. Simon de Montfort, left France to escape that nation's

iniquitous Religious Associations Laws of 1901 which were designed to destroy the religious orders. Two of these religious came to Brooklyn and in November, 1904, opened St. Mary Gate of Heaven school, Ozone Park. In the next year the sisters began to teach in the nearby school of the Nativity of Our Lady. That year also they opened the elementary grade school of Our Lady of Wisdom Boarding Academy and, in 1910, Our Lady of Wisdom High School for girls. At the same time the community instructed their handicapped charges at St. Charles Hospital for Crippled and Defective Children which had been established at Port Jefferson. There, too, they established a high school in 1916.

Some Felician Sisters, whose community was founded by Mother Mary Angela in Cracow, Poland, in 1855, came from Buffalo in 1908 to establish a parish school at St. Hedwig's, Floral Park. Three years later the community opened their second mission, that of the parish school at Our Lady of Consolation.

The Missionary Franciscan Sisters of the Immaculate Conception, who had been founded by Mother Mary Ignatius Hayes in Minnesota, with a Roman motherhouse acquired in 1881, opened Our Lady of Peace parish school in 1910. At the same time they began catechism classes and parish visiting among the Italian-speaking people of the neighborhood.

The Sisters of the Holy Names of Jesus and Mary, a community which had been founded in Canada in 1843, were the next congregation of sisters to come to the diocese. They opened Our Lady of Solace School, Coney Island, in 1918, with a staff of five.

The last female teaching community to enter the diocese during the period were the Grey Nuns of the Sacred Heart. Four sisters came in 1921 from Melrose Park, Pennsylvania, and they staffed the recently opened parish school of St. Joan of Arc in Jackson Heights.

While the majority of the boys of the diocese were taught by the sisters of various communities, an increasing number came under the instruction of religious brotherhoods and priests. The Christian Brothers, the oldest of the male teaching communities, continued at St. James' parish in its elementary school and in the high school with its academic and commercial courses. The secondary school was chartered in 1903 at St. James' Academy. In 1908 the

brothers began teaching at St. Cecilia's parish school; in 1909 at St. Augustine's elementary and high schools; and in 1914 at Queen of All Saints' elementary school.

The Franciscan Brothers left Our Lady of Lourdes in 1895, after opening it in 1892. They left Visitation School in 1896; Assumption in 1907; St. Ann's in 1914; and St. John the Evangelist's in 1916. They withdrew also from the extra-diocesan foundations they had made at St. Brigid's parish school in Jersey City, where they had been since 1893, and at St. Mary's parish school in Kingston, New York, whither they had gone in 1895. They started teaching at St. Joachim's school in Matteawan, New York, in 1896 but they left there in 1901. Their novitiate remained at the Butler Street monastery, except from 1903-1909, when it functioned at Mount Alvernia, Centerport. At the latter place, also, from 1904 to 1909 the brothers conducted St. Anthony's Boarding School for small boys.

In addition to the old schools that they retained in the diocese the Franciscan Brothers, during the period, accepted the assignment of teaching the upper-grade boys at the parish schools of Our Lady of Good Counsel, beginning there in 1894, St. Francis Xavier in 1914, and St. Stephen in 1915. The community maintained, in the meantime, St. Leonard's Academy on South Fourth Street; St. Francis Academy, on Butler Street, which was chartered in 1902; and, nearby, St. Francis College. In 1911 the college ceased taking boarding students. The superiors during the period were: Jerome Magner, O.S.F. (-1894); Vincent Mulcahy, O.S.F. (-1897); Jerome Magner, O.S.F. (-1900); Raphael Breheney, O.S.F. (-1904); Linus Lynch, O.S.F. (-1906); Vincent Mulcahy, O.S.F. (-1909); Stanislaus Ryan, O.S.F. (-1911); David McPartland, O.S.F. (-1919); Jarlath Phelan, O.S.F. (-1922).

The religious congregations of priests who were engaged in teaching during the administration of the second bishop of Brooklyn contributed materially to the expansion of the diocesan school system. Among them were the Fathers of the Congregation of the Mission. They continued their elementary school, their high school, and their college and the diocesan seminary—all of which were located in their parish of St. John the Baptist—under the successive presidencies of Fathers Jeremiah A. Hartnett, C.M.

(-1897), James J. Sullivan, C.M. (-1901), Patrick S. McHale, C.M. (-1906), and John W. Moore, C.M. (-1925). Under the guidance of Father Moore the college developed rapidly. On December 13, 1906, a new state charter authorized the college to establish additional professional schools as required. As a consequence, a conservatory of music was added and the school of pedagogy was opened in 1908. A civil engineering school was introduced in the next year and, in 1912, a school of commerce. In 1913 the graduate school for advanced students was begun and, four years later, a pre-medical course. In 1917 also a student cadet battalion was established by the state and thereafter most of the college students and several of the priests served with the armed forces. In the fall of 1920 an endowment campaign was begun to commemorate the 50th anniversary of the school and to take advantage of the occasion for still greater expansion.²⁸

The Jesuit Fathers auspiciously began their Brooklyn Preparatory School on Crown Heights on September 15, 1908, with 226 students.²⁹ However, the classic plans for a great domed church and an adjoining school built in the form of a quadrangle and occupying a large city block were, unfortunately, never realized.³⁰ It was hoped also to offer collegiate education and, in fact, a start in that direction was made in 1908 when Brooklyn College opened. Here again, the hoped-for funds were not forthcoming, and as a result of the community's inability to secure the financial assets required by the Regents, the college was placed in 1913 under the charter held by St. Francis Xavier College in New York.³¹ Degrees were conferred until 1918 when the Society was obliged to close Brooklyn College. The college resumed briefly in the following year but closed permanently in 1921, the students completing their courses at Fordham College. The preparatory department meanwhile prospered.

The first teaching community of brothers who entered the diocese during this time was the Society of Mary, which was composed of both priests and brothers. Founded by the Very Reverend Joseph Chaminade at Bordeaux in 1817, a branch had come to Cincinnati in 1849. In 1904 the brothers began teaching the upper-grade boys at Holy Trinity parish school and shortly thereafter they started commercial courses in the ninth and tenth grades. In

1916 they opened a four-year academic high school. The community took over the boys' department of St. Barbara's school in 1907, and, for a while, it maintained there also a two-year academic course. In 1910 the brothers introduced the same plan at St. Michael's school in East New York.

The Brothers of the Sacred Heart, founded in 1821 by Father André Coindre of Lyons, France, had come to the United States in 1847. They were the next male teaching community to arrive in Brooklyn. They began in 1909 to teach the boys at the parish school of St. Mary Star of the Sea at Far Rockaway. Ten years later they opened their second parish school at St. Rose of Lima's.

The Xaverian Brothers was the last teaching brotherhood to arrive. The congregation had been established at Bruges in 1846 by Theodore Ryken and it made its first American foundation in 1854. The brothers came to Brooklyn from the provincial house in Baltimore in 1920, and they assumed charge of the boys at Holy Cross parish school.

The following parish elementary schools were opened from 1892 to 1921 inclusive.³²

<i>Parishes</i>	<i>Kings</i>	<i>Queens</i>	<i>Nassau</i>	<i>Suffolk</i>	<i>Total</i>
English-speaking	19	10	4	4	37
German	3	2	2	1	8
Polish	4	4	1	—	9
Italian	2	1	—	—	3
Slovak	1	—	—	—	1
Total	29	17	7	5	58

The effects of the swift rise in immigration during the early 1900's, as well as of population increase from natural causes, are evident from the fact that nearly four-fifths of these new elementary schools were opened during the last half of the bishop's administration, or from 1906 to 1921. The chart also gives an indication of the accelerating growth of the Catholic population in Queens as well as the slower but steady growth in the two more easterly counties. Moreover, Bishop McDonnell witnessed the beginnings of one university, two new colleges, and more than two-score secondary schools. In fact by the end of that period, which had marked a transition from the so-called private academies and select schools to the state-standardized high schools, there were in

the diocese 23 Catholic high schools, two junior high schools, and five industrial or specialized schools of high school grade, and for some years there had been three other secondary schools in operation.³³

Teaching in the Catholic school system of the diocese during 1921 was a faculty ³⁴ of about 2,000 priests, brothers, and sisters, assisted by 331 lay teachers. That same year the pupils in elementary parish schools numbered 72,398 (no figures are available for community elementary academies); students in secondary schools, colleges, and seminaries numbered 4,871; and children receiving institutional care numbered 5,114. The youth under Catholic care totaled 82,383. This was 10 per cent of the then Catholic population of 821,337—a proportion slightly less than that which had obtained in 1891.

THE ORGANIZATION AND DEVELOPMENT OF CATHOLIC CHARITIES

CATHOLIC CHARITY and its systematic organization were needed during Bishop McDonnell's regime as never before. A continuing and, indeed, an increasing immigration of generally poor people streamed through the port of New York into the diocese of Brooklyn, where they settled in overcrowded and unsanitary tenements. Poverty and disease were widespread and the great supply of immigrants made low wages and long hours a foregone conclusion. The ever-growing industrialization of society, the recurring business depressions, and labor disputes further complicated the problem.

Happily, the social ferment and the Leonine encyclical on labor in 1891 sharpened the consciences of Catholic and non-Catholic alike. As a result, some decades later, city and state would begin to place part of the burden of care upon the public by means of legislation that aimed to secure a measure of relief for various types of cases. At the same time, increasingly larger allotments began to be made to denominational institutions that were serving humanitarian purposes. Nevertheless, before such helpful programs were enacted, and even afterward, the majority of sick, destitute, and unemployed were compelled to fall back on private charities for relief.¹

An increasing number of clergy, religious, and laity devoted themselves to the tangled problems of charity. The Catholic people gave of their means and of their mites generously. The size of their contributions to the time-honored Christmas and Easter col-

lections for the orphans increased steadily through the years.² Fortunes were raised and spent for buildings, equipment, maintenance, and relief by the Roman Catholic Orphan Asylum Society, the Brooklyn Benevolent Society, the St. Vincent de Paul Society, and the score and more of other auxiliaries of the Catholic institutions.

The public aid granted was never adequate. For instance, during 1911, the state paid \$165,000 to the Roman Catholic Orphan Asylum Society but the ordinary expenses of the society that year were \$291,654.12.³ During 1913 some of the Catholic institutions in the city of Greater New York received from the public treasury for the public charges committed to them the sum of \$2,717,691.67, but that same year the institutions had expended for these persons the sum of \$4,544,564.00⁴—not counting the unsalaried labor of hundreds of religious and the building and maintenance of the institutions. In 1916 the city allotted Catholic hospitals \$1.00 daily and Catholic orphanages 36 cents daily for each person it committed. At the time the daily cost of a patient in a city hospital was \$5.00.⁵ The Little Sisters of the Poor received no public funds for caring for the aged poor; only one-third of the Good Shepherd wards were city-committed and compensation for them was less than cost.⁶ The Catholic institutions, moreover, cared for many other patients who were, equivalently, public charges, but, since they had not been committed by the city, they were assisted without cost to the municipal or state governments. Loss of even the inadequate help that came from public funds was seriously threatened more than once. Growing secularism, symbolized by the substitution of the word “philanthropy” for “charity,” was raising opposition to denominational agencies of relief.

The practice of barring Catholic priests from visiting or ministering to the Catholic inmates of public or denominational institutions was well on the way to oblivion by the opening of the 20th century. Passing away, also, during the years, was the policy of the State Board of Charities that farmed out some neglected and dependent Catholic children among Protestant homes, with every likelihood of loss of faith by those unhappy juveniles. It became more generally recognized that Catholic children should not, in effect, be forced to become Protestants and that attempts

to secure the child's right to remain a Catholic were, after all, tolerable in a land that was dedicated to religious freedom. But the hard-won toleration accorded to Catholics had left a lingering resentment in the minds of some.

The evident growth of the Church served also as an occasion for a renewal of anti-Catholic agitation which involved Catholic charitable institutions. The American Protective Association, which had been formed in 1887 in Iowa as a means of defense, it was said, against the growth of the Church, had helped elect a Republican majority in Albany and, in 1892, had renewed attacks upon the freedom of worship bill.⁷ In 1893 the A.P.A. blamed the economic depression upon Catholics, and the organization expanded rapidly. The attack upon the bill failed; but at the state constitutional convention of 1894 the organization again succeeded in barring aid to Catholic schools and it nearly succeeded in forbidding any aid to charitable institutions conducted by the denominations, for the education of defective, dependent, and delinquent children. However, Edward W. Lauterbach, the distinguished non-Catholic lawyer who served as chairman of the committee appointed to study the charities of the state, reported in favor of "the magnificent charitable organizations which have done so much to lessen the burden of the state,"⁸ and he cited seven counts on which denominational charities surpassed public charities. As a result, the Legislature granted a measure of support to some of the juvenile institutions under private control.⁹

The American Protective Association gradually died away but its spirit lingered, for in 1905 the *Catholic News* reported: "There is no part of the East where there is a deeper religious spirit than in the City of Churches and . . . no place where there is more bigotry or misunderstanding of things Catholic than in Brooklyn."¹⁰ Thus, the Brooklyn *Christian Endeavor* in November, 1913, protested President Woodrow Wilson's decision to attend the Pan-American Mass at St. Patrick's Church in Washington, but it was rebuked by the New York *Times*.¹¹ The "Guardians of Liberty" next took the stage. Their publication, the *Menace*, had in 1914 a circulation of 1,500,000. In the following year the Ku Klux Klan was revived in Georgia, against Negroes, Catholics, and Jews, and by 1920 that organization had become a national phe-

nomenon that fomented an unhappy disunity throughout the country, including many Long Island towns and villages. Some Protestant leaders organized city mission and tract societies as social agencies to win Catholic immigrants to Protestantism. Their slogan was "Americanization through Evangelization."¹² The proselytizers were particularly busy in the Italian parishes of Brooklyn.¹³

The most flagrant local opposition toward the Faith was directed against Catholic charitable institutions. The paid practitioners of pagan "relief," who in their calculations ignored man's soul and his duties to God, had been anxious to exclude private charitable institutions from the legal right to exist, in order to monopolize their work and secure the attendant patronage. Their efforts took substantial form when, in 1910, the New York City Bureau of Municipal Research sought to investigate the private accounts of the charitable institutions operating in the city. The institutions naturally gave the investigators only an accounting of public monies received. Some of the investigators were abusive but the dispute was amicably settled.¹⁴

The anxiety felt by the archbishops over the anti-Catholic movement at the time was clearly reflected in their meeting in the spring of 1916,¹⁵ and in the summer there was held in New York a series of meetings in observance of Catholic Week. The evening of August 20 witnessed a great gathering of 20,000 persons at Madison Square Garden. Present were the three American cardinals, Farley of New York, Gibbons of Baltimore, and O'Connell of Boston. The last-named, in the face of the current bigotry, delivered a majestic address on religious liberty due Catholics, and he based his claim on American democratic principles and the record of the loyalty of Catholics in all their country's wars.¹⁶

The "charities investigation" which was current that year in New York City revealed in a shocking way the animus of some of the contemporary pagan philanthropy. It arose from a quarrel between the City Department of Charities, of which John A. Kingsbury was commissioner, and the State Board of Charities. The investigation was inextricably mixed up with political and personal jealousies and rivalries but in its progress it shamelessly calumniated the Catholic institutions. The City Department

charged the State Board with neglect, and Governor Charles S. Whitman appointed an investigating commission headed by Charles H. Strong, a friend of Kingsbury, and Homer Folks, both of the City Department. The private institutions were made grist for the mill, and Kingsbury in an anonymous pamphlet charged, among other things, that in religious institutions, under the supervision of the State Board, pigs and boys were fed from the same pail, filth and squalor prevailed, and the children were drudges, scrambled for as means of revenue for private institutions.¹⁷ On the controverted list were 14 non-Catholic and 12 Catholic institutions. Two of the latter were in the diocese of Brooklyn. They were St. Malachy's Home at Far Rockaway and St. Catherine's Infirmary in Amityville. On the non-controverted list were eight Catholic, one Protestant, and three Jewish institutions.¹⁸ At the time, in 39 private institutions in New York City receiving some city aid were 25,397 children, of whom 15,912 were Catholic, 5,794 Protestant, and 3,691 Hebrew.¹⁹ The controlled press of the city teemed with this campaign of vilification.

Then Father William B. Farrell, pastor of Assumption Church in Brooklyn, wrote a pamphlet in defense of the institutions, revealing the methods and spirit of the "reformers" and branding Mayor John P. Mitchel and Kingsbury as calumniators. The pamphlet was distributed by the thousands in New York and Brooklyn churches. In turn, the mayor on May 23 charged the "Church" with "conspiracy" and he had the police tap telephone wires, as a result of which, on June 14, he brought charges of conspiracy and obstruction of justice against Monsignor John J. Dunn of New York, Father Farrell, and others.

During the summer the battle of the pamphlets continued ²⁰ while the calumniators chose July 4 to show throughout Brooklyn a film allegedly portraying the neglect of children in private institutions. The "conspirators" in turn demanded a searching investigation. The grand jury, on reviewing the charges, found no trace of conspiracy, charged Kingsbury with felony and misdemeanor, and failed by one vote to indict Mitchel for the wire-tapping. The mayor had tried to justify the wire-tapping by his suspicions of conspiracy; then tried to prove the conspiracy by the tapped conversations! As a consequence, the city found itself in an unexpect-

edly unpleasant situation. Although Commissioner Strong's report of the results of the investigation, which he issued on October 25, 1916, was a partisan document, it did exonerate the private institutions of the charges of neglect and incompetence.²¹

However, from evil good had come. The public was apprized of what the Church was doing for the underprivileged; demure sisters became effective court witnesses and public lecturers; the line of demarcation between Catholic sociology and modern pagan sociology was drawn for all to see; and Catholic institutions undoubtedly profited by the publicity. Moreover, the right of Catholics to secure for Catholic waifs their Catholic heritage had been upheld.

The persecution emphasized, moreover, the value and need of a central diocesan bureau to protect the interest of Catholic agencies and to secure uniform and improved standards of social welfare work. Indeed, some steps in this direction had already been taken in the preceding years. As early as 1898 the St. Vincent de Paul Society of Brooklyn joined the Vincentians in the other boroughs of the city in the formation of the Catholic Home Bureau for the placement of dependent children in Catholic foster homes.²² This put an end to the former practice whereby many children placed out by the Children's Aid Society of New York had found their way into Protestant homes in the West.

Early also in his administration, Bishop McDonnell had moved to coordinate, systematize, and improve the many independent charities which had come into existence since 1829, and in 1899 he appointed the first diocesan supervisor of charities. He was Father William J. White,²³ pastor of Visitation parish. Dr. White became a familiar figure at the conventions of international, national, state, and city conferences of charities and correction. With several other notable ecclesiastics he founded the National Conference of Catholic Charities which held its first meeting in Washington in 1910. He had a keen appreciation of the adverse conditions under which people lived and of the real causes of poverty, discontent, and crime, as well as of the dangers that imperilled the faith of Italian immigrants. White's energy, prudence, and zeal were soon felt in the existing preventive and curative agencies as well as in others that he brought into being. In 1902

a central office was established at 4-5 Court Square. In 1903, despite opposition, legislation was secured whereby a Children's Court was set up in Brooklyn with Patrick Mallon, acting as agent for the St. Vincent de Paul Society, serving as its first Catholic probation officer. Through it children were placed under probation officers and social workers of the same religious faith. The policy was of particular value to the many children of parents speaking foreign languages. In 1921 a similar court opened in Queens County. Another instrument of good, the Women's Auxiliary of the St. Vincent de Paul Society, was organized by Dr. White in February, 1903. It formed committees to sew for the poor, to visit hospitals and prisons, and for settlement work.²⁴ The auxiliary also aided the Ozanam Home, the Nursing Sisters of the Sick Poor, and other diocesan good works.

The leadership of a few zealous priests and laymen and women of the Church in Brooklyn contributed as much as any group or agency in awakening the civil authorities to their responsibility for ameliorating the social conditions under which many thousands were forced to live and for making provision for the poor and helpless. Thus was laid the groundwork of the social reforms of the second decade of the 20th century, with its development of public welfare programs generally throughout the country and the enactment of important social legislation.

The diocese suffered a great loss by the death in 1911 of Monsignor White. Shortly thereafter Bishop McDonnell formed a diocesan Charities Commission to further coordinate the work of all the charitable agencies and institutions in the diocese.²⁵ It was headed by Father Francis J. O'Hara, then the administrator of St. James' parish which was beset with many typical social problems. In February, 1913, O'Hara was named to succeed Dr. White as supervisor of charities.²⁶ He was assisted by: Fathers James J. Higgins, as secretary and as the supervisor of children; George A. Metzger, supervisor of hospitals; Locksley A. Appo, in charge of protective care; John B. Gorman, to whom the superintendence of some other Brooklyn institutions was entrusted; and Joseph R. McLaughlin who was assigned, a few years later, to supervisory duties in Queens County.²⁷ The work of the Roman Catholic Orphan Asylum Society was extended by the incorporation in

July, 1914, of the Catholic Guardian Society, for the intelligent and sympathetic supervision and after-care of destitute and delinquent children discharged from Catholic institutions.²⁸ Finally, a Catholic Charities Aid Association composed of the bishop, vicar general, and seven laymen was formed in 1917.²⁹

The entrance of the United States into World War I brought new problems and responsibilities, involving large bodies of men engaged in the rapidly expanded naval and shipping effort on the shorefront of Brooklyn and of even larger groups passing through the military cantonments that were hastily erected on Long Island. The need of providing spiritual help and wholesome recreational activities for so many men away from home rapidly became obvious. Problems of spiritual guidance and of financial assistance arose also concerning the families of service men whose normal lives had been disrupted by the departure of father, husband, and son. At the outset of American participation in the struggle in 1917, O'Hara organized the Catholic Women's League to engage in various activities in behalf of the armed forces, including canteens conducted at the army and navy bases. Red Cross units made surgical dressings, and the sale of liberty bonds was promoted. When America's brief participation in the war was ended, many of the volunteers, who had generously given their services in the war, formed the nuclei of new groups which persevered in social and community service. The experience had been valuable, too, as a rehearsal for similar volunteer roles in the equivalent situations that would arise two decades later in the much grimmer and greater struggle of World War II.

The formation of these agencies was followed by other significant developments in Catholic charitable endeavor. The pioneer hospitals, homes, protective asylums, and organizations continued their magnificent work. All of them moreover, as the years passed, were considerably enlarged and improved. As the theory and practice of relief developed, techniques, equipment, and administration likewise advanced, while the beneficial results of Catholic representation in court and parole and probation work began to be felt. Another far-reaching step was taken in 1919 when the diocese participated in the New York State Catholic Welfare Committee which was formed for the purpose of examining legislation

introduced in the State Assembly. Greater cooperation with civic agencies was developed and a generally better appreciation by the public of the value of Catholic efforts was manifested. The period witnessed, likewise, more emphasis on the boarding out of orphans, fresh-air camps, and summer outings. Day nurseries increased in number and settlement houses were introduced. More effective case work—curing causes instead of relieving symptoms—was secured by the employment of additional salaried and professionally trained workers. More women of leisure gave personal service in the new auxiliaries that were formed, as new opportunities for helping arose in furnishing supplies and raising funds for the support of institutions and agencies. Finally, new religious communities with specific aptitudes for specialized work had entered the diocese. They were the Missionary Sisters of the Sacred Heart, the Daughters of Wisdom, the French Nursing Sisters, the Trinitarian Sisters, and the Franciscan Missionary Sisters of Mary. As the period of Bishop McDonnell's administration came to a close, Catholic charities were operating with increasing efficiency in a more complex and diversified field. Something of what was done during his 29 years of leadership may be outlined under the general groupings of homes of various types, care of the sick, and organizations.

The care of orphans continued to be a chief preoccupation during the second episcopal administration of the diocese as it had been during the first. Because of the closing of some of the small orphanages in the German parishes, the number of homes for those waifs and for other children had decreased by the end of Bishop McDonnell's administration; but the opening of several new and larger institutions had increased the reported total number of child inmates by about 10 per cent over what it had been 30 years before.

The facilities of St. Joseph's Female Orphan Asylum at Wiloughby and Sumner Avenues were greatly enlarged by an extension in 1909. The girls' industrial school was also located at that address eight years later. As a result of the increased facilities and the dual purpose of the institution, there were 640 girls in residence during 1921 and they were cared for by 40 Sisters of Charity.³⁰

The Sisters of Mercy constructed an addition to their convent and motherhouse in St. Patrick's parish on Kent Avenue in 1902,³¹ and during 1921 that building also was serving as a home and industrial school for 450 destitute girls. In the latter year the services of 10 lay teachers were employed. Resident at this motherhouse were 123 sisters, the majority of whom were teaching in parish schools. In 1894 the community had established a convent for four sisters who directed a farm with a population of 50 small boys at Syosset. In 1906 the facilities were enlarged to accommodate 250 boys.³² Eight sisters and 180 boys, aged 5-12, dwelt there in 1921. Meanwhile, the sisters had extended their activities to the care of infants and in 1899 they started the Angel Guardian Home for them at 12th Avenue and 64th Street. A home-placement service was organized in 1901 to place children in selected homes. Five years later the Angel Guardian Home was used to shelter unwed mothers also. During the next few years a group of large buildings was erected at this Borough Park address, and in 1921 there were at the institution 14 sisters and a number of lay persons serving 700 infants of both sexes and 209 girls.

The Sisters of St. Joseph continued to operate St. John's Home, at Albany and St. Mark's Avenues, which was the principal male orphan asylum. The home was enlarged in 1897 and again in 1906. In 1921, at the close of the period, 12 lay teachers and 48 sisters were engaged there in caring for 994 boys. When the former motherhouse of the community at Flushing was abandoned in 1903 for Brentwood, the old residence became St. Joseph's Industrial Home for girls. In 1921 it accommodated 16 sisters and 252 orphans. Some years before this, in June, 1895, the sisters had acquired for the orphans a former summer hotel at Rockaway Park and they called it St. Malachy's Home.³³ After the purchase, the old St. Malachy's Home in East New York was used as a receiving and quarantine station. In August, 1909, an unfortunate fire destroyed the seaside building and took the lives of seven children.³⁴ The home was rebuilt, and during 1921 the institution was occupied by 16 sisters and 180 boys, while there were in residence at the East New York station 4 sisters and 32 children. That same year 5 sisters cared for 116 boys at the enlarged St. John's Protectory at Hicksville.³⁵ The Sisters of St. Joseph retained charge

also of the Ocean Home at Coney Island. In 1906 the tract north of Surf Avenue was sold.³⁶

Shortly before his death in 1895, Monsignor Michael May acquired two houses on Johnson Avenue for a larger orphanage in Holy Trinity parish, while, during the years that followed,³⁷ the Dominican Sisters consolidated some of their 12 old orphanages and opened others. Of the older institutions there remained: Holy Cross Orphan Home, Graham Avenue; the Home of the Sorrowful Mother, for infants, on Harrison Place; St. Joseph's Orphanage in Long Island City; and St. Elizabeth's in Jamaica. Of the new homes, St. Dominic's Home for Girls, aged 7-11, was established at New Hyde Park in 1897. In the same year the orphanage at the Brooklyn motherhouse became a receiving station. In October, 1900, Nazareth Trade School, which at first was called St. Joseph's Trade School, was dedicated at Farmingdale. Its curriculum included, among other subjects, printing, carpentering, and music.³⁸ This development was followed by the establishment of St. Rose's Industrial School and Orphan Home for Girls at Melville in 1906. In 1921 a total of 771 children supervised by 154 Sisters of St. Dominic were dwelling in these institutions.

St. Vincent's Home, conducted by the St. Vincent de Paul Society at Poplar and Vine Streets near Fulton Ferry, remained the only shelter in downtown Brooklyn for working-boys, except for cheap and evil lodging-houses. The home proved too small and the average attendance amounted to only 25.³⁹ In 1895 a larger building, the former home of Mayor Seth Low, was purchased at 46-48 Concord Street, but it was decided that this should be the Ozanam Home for Friendless Women, and the boys remained at Poplar Street 11 years longer.⁴⁰ In May, 1898, Father William L. Blake was appointed resident chaplain of the boys' institution and it received new life. He preached throughout the diocese, asking for funds. He further enlisted cooperation by publishing *St. Vincent's Visitor* and establishing St. Vincent's Guild and St. Vincent's Union and Purgatorial Society. Finally, property was bought at Boerum Place and State Street and the six-story building was dedicated by the bishop in June, 1906.⁴¹ By the time that Father Blake died in 1915, the home had been paid for. The average attendance then was 170 boys, half of whom worked and the

rest were taught by the Dominican Sisters who had been entrusted also with the domestic arrangements when the home was opened in 1906. By the year 1921 the average attendance had mounted to 250 boys.

In addition to these homes for infants and juveniles, other residences of more special types were established. The number of older persons reported as cared for in this field of endeavor in the last year of Bishop McDonnell's administration showed a considerable increase over the number 30 years before. For example, the above-mentioned Ozanam Home for Friendless Women, the successor to Loretto House, was opened on Concord Street in November, 1901, under the auspices of the St. Vincent de Paul Society. The Daughters of the Heart of Mary were placed in charge. In the first year of its existence over 800 women found temporary shelter there.⁴² During 1903 more than 1,200 homeless and unemployed women, some with babies, taxed its facilities, and an adjacent building was acquired the next year.⁴³

St. Joseph's Institute for Deaf Mutes on Buffalo Avenue continued in operation under the supervision of the same community. Attempts by the state in 1897 and again in 1913 to transfer the girl inmates to the Bronx establishment were successfully opposed by their parents.⁴⁴ In 1921 there were in the institute 78 girls, who were taught by a staff of 8 Daughters of the Heart of Mary. Some helpful work for the deaf was initiated by the laity. Thus, James Donnelly, a deaf Catholic living in Richmond Hill, established in 1902 the *Catholic Deaf Mute*. It was the first paper of its kind in the United States.⁴⁵ The usual periodic retreats were given in sign language and, where circumstances required, more material assistance was given.⁴⁶

Efforts on behalf of blind persons continued to be made throughout the diocese. The first annual Catholic Day for the Blind, which was held in 1913, marked the beginning of more widespread and practical interest in this worthy charity.⁴⁷

St. Peter's Home for Females Seeking Employment, which had been called St. Joseph's Home from 1896 to 1907, continued to operate, first at 110 Congress Street and later at 395 Hicks Street. It remained under the supervision of the Sisters of St. Joseph and in 1921 it averaged 100 residents.

During this period the Order of Our Lady of Charity of the Good Shepherd exercised its great charity of reclaiming the wayward and preserving the innocent, at the House of the Good Shepherd. For a number of years this Brooklyn institution was the provincial house of the order for the United States.⁴⁸ In 1921 there were 69 professed cloistered sisters and 340 inmates in residence.

The Little Sisters of the Poor continued their ministrations to the aged poor at the Eighth Avenue Home for the Aged as well as at the Bushwick Avenue foundation, which had at this time become the provincialate. In 1893 Bishop McDonnell gave the habit to 12 postulants at Bushwick Avenue, the first time in the experience of the community that the ceremony took place in America.⁴⁹ In 1902 the bishop dedicated the community's new novitiate in Queens Village, Queens County.⁵⁰ All told, in 1921, there were 84 sisters at the three establishments caring for 394 aged persons.

Another home for the aged had been started in 1892 at St. Catherine's Infirmary, Amityville, by the Dominican Sisters. It began as a rest house for convalescent patients from St. Catherine's Hospital but many of the patients lingered there until they died, and thus the infirmary became a home for aged men and women and was known as Our Lady of Consolation Home. In 1921 it sheltered 103 old persons who were attended by eight sisters.⁵¹

During Bishop McDonnell's administration more hospitals of general as well as special types appeared. At the same time the old hospitals increased their capacities and services until, at the end of the period, almost five times as many bed patients were being treated annually as had been the case during the three previous decades.

The Sisters of the Poor of St. Francis, who had been the first to devote their services to the sick, continued caring for the sick poor at St. Peter's Hospital. During 1898, at the government's request, they set aside 125 beds for the care of 559 sick veterans of the Spanish American War.⁵² Cut off from the German motherhouse at Aachen during World War I, the sisters established a school for nursing.⁵³ All through the years, St. Peter's, like all the diocesan hospitals, had many non-paying patients, while during 1921 its 30 sisters cared for 2,960 patients. In June, 1914, the sisters trans-

ferred those patients suffering from tuberculosis to St. Anthony's Hospital, which had been recently erected at Woodhaven in Queens County. This institution, with a capacity of over 400 beds and costing nearly \$1,000,000, had been built at the bishop's earnest request. While at first the people in the neighborhood manifested their displeasure at the situation of that type of hospital so near them, they soon changed from critics to devoted admirers.⁵⁴ That there was great need for the hospital was immediately evident and the number of patients rose until, during 1921, the hospital treated 972 long-term patients, many of them very poor. In that year 22 sisters were caring for these patients.

The Sisters of Charity in 1910 changed the name of their hospital on Dean Street to Holy Family Hospital and made it a general hospital. They also enlarged the institution to accommodate 100 patients and they introduced a school for nurses.⁵⁵ During the year 1921 12 sisters cared for 2,152 patients there. The same community had added a new wing and a chapel to St. Mary's Hospital on St. Mark's Avenue in 1897.⁵⁶ A new nurses' home, Shevlin Hall, was opened in 1914.⁵⁷ A ladies' aid association and a junior auxiliary, established in 1904, helped during the years to meet the rising cost of maintenance. Throughout World War I the hospital provided 300 beds for sick soldiers,⁵⁸ and during 1921 the institution numbered 32 sisters on its staff and ministered to 3,460 patients.

The Sisters of St. Dominic made their St. Catherine's Hospital a corporation independent of Holy Trinity parish in 1893 and they enlarged the building. In 1894 they opened their training school for nurses.⁵⁹ During the year 1921 44 sisters served in the hospital, which treated 5,853 patients.

Answering an appeal from Dr. Henry Bullwinkel, superintendent for the County Hospital for Contagious Diseases in Flatbush, for help in the smallpox epidemic, four religious were chosen from the Dominicans who volunteered. They moved into a small cottage on the hospital grounds which served as a convent for them. In their status of civil service employees, they nursed 800 smallpox cases from November, 1893, to August, 1894. Bullwinkel's successor, Dr. J. T. Duryea, officially attributed to the sisters Brooklyn's 18 per cent mortality as compared with New York's

30 per cent. After the epidemic had waned, the Dominicans were importuned to continue nursing at this hospital for poor city patients, and they remained for five years.⁶⁰ Then, in 1898, coincident with the absorption of the old city of Brooklyn into the city of Greater New York, there was a change in the political administration. "The heroic services of the Sisters, during the epidemic, when panic-stricken authorities clamored for their help were forgotten. Some looked upon them as quaint anachronisms and others were definitely hostile."⁶¹ So, before possible charges of inefficiency could be trumped up against them, Bishop McDonnell withdrew the religious.

Shortly after this episode in the history of the community, the Dominican Sisters began St. Mary's, now Mary Immaculate Hospital, in Jamaica. The project started when Father Ignatius Zeller of Presentation parish, Jamaica, persuaded a group of doctors to form and staff a badly needed hospital. The institution opened on Fulton Street in October, 1902, with six sisters. In the next year two cottages and land at Shelton Avenue and Ray Street were donated by Father Henry Zimmer, a retired priest. A brick building with 90 beds was next opened in September, 1904. Six years later the training school for nurses was begun.⁶² The hospital's usefulness increased until, during 1921, the 19 sisters attached to it treated 2,065 patients.

The Sisters of St. Joseph were also engaged in hospital work. In 1896 they laid the cornerstone of the present St. John's Hospital which they had opened five years earlier at Long Island City.⁶³ During the Spanish American War they cared for some wounded soldiers,⁶⁴ but it was not until January 7, 1900, that the bishop was able to open the new hospital building and its training school for nurses.⁶⁵ In March, 1908, the east wing was opened,⁶⁶ and in 1921 the nurses' home was begun. The hospital that year had 225 beds and, with 20 sisters, treated 2,780 patients. The same community opened their second hospital, that of St. Joseph, at Far Rockaway in southeast Queens, on June 25, 1905,⁶⁷ and 70 patients were treated during the first year. More property was acquired in 1912, and in that year⁶⁸ and again in 1916 Bishop McDonnell dedicated additional units. Eleven sisters were stationed at this hospital in 1921.

The last general hospital opened during the period was conducted by the Sisters of the Infant Jesus, known as the Nursing Sisters of the Sick Poor. This congregation was founded in 1835 at Neufchatel, France. Three members of the community, Mother Marie Antoinette Host, Sister Mary Stanislaus, and Sister Marie Emma arrived in Brooklyn on October 21, 1905. They came seeking refuge from the religious persecution in France. The sisters dwelt with the Little Sisters of the Poor, on Bushwick Avenue, until March 22, 1906, when they located at 266 Henry Street and started nursing the sick poor in their homes.⁶⁹ The community took larger quarters at 439 Henry Street in April, 1908, and there, on the next Epiphany, they opened their novitiate with three candidates.⁷⁰ In 1913 the Nursing Sisters began Mercy Hospital, on Oceanside Avenue, Hempstead, with 16 beds in what had been a private sanitarium. Poverty and bigotry accompanied the foundation but the animus of their neighbors gradually disappeared. In 1921, during which the hospital was limited to women patients, the sisters treated 351 cases. In the meantime, the growth of the community had enabled the sisters in 1917 to open another convent at first on Fourth Street, Long Island City, and relocated later on 29th Street. In 1918 they moved the novitiate from Brooklyn to St. Joseph's Convent, near the hospital in Hempstead. Mother Marie Emma Hamel served from 1916 to 1922 as the second superior of this diocesan community, which in 1921 numbered 57 religious.

A second religious community, expelled also from France because of that country's anti-clerical legislation, was numbered among those immigrants who brought a special blessing to the diocese of Brooklyn. They were the Daughters of Wisdom, who had begun teaching at the parish school of St. Mary Gate of Heaven in Ozone Park in 1904. Almost as soon as they arrived they undertook a great charity in their care for physically and mentally defective children. An emergency problem of five atypical children, for whom no facilities were immediately available, came to the bishop's attention and he asked the sisters to help them. As a consequence the community began the Brooklyn Home for Blind, Crippled and Defective Children which overlooks Long Island Sound at Port Jefferson. The institution opened on Febru-

ary 22, 1907, with 17 handicapped children.⁷¹ The number of applicants quickly grew and an apostolic poverty welcomed them. By begging throughout the diocese the sisters succeeded in erecting a hospital in 1910.⁷² In 1921 St. Charles' School was begun as part of the institution, and that year there were 40 Daughters of Wisdom caring for 161 boys and 150 girls.

All told, during 1921 these 10 hospitals, exclusive of St. Joseph's in Far Rockaway, had cared for over 21,000 patients.⁷³

Four other "health activities" were also inaugurated during Bishop McDonnell's administration, much of the expense of which was met by contributions made to the St. Vincent de Paul Society. The Daughters of Wisdom began a summer home for poor mothers and sick children at Port Jefferson in 1906. In the next year the 55-room Woodcleft Inn at Freeport was purchased for the same purpose and supervised by the same sisters.⁷⁴ During the next 14 years an average of 1,000 children enjoyed a summer holiday there.⁷⁵ McDonnell Hall for Convalescents was established on a 41-acre tract at Commack in 1920. In the following year 150 patients were cared for there gratis. Some orphans were also given summer vacations during these years at Lloyd's Neck under the supervision of the Sisters of St. Dominic. The Franciscan Missionaries of Mary, who had been founded in India in 1877 by Helene de Chappotin de Neuville, came to Roslyn in 1920. On March 27 of that year they accepted 15 acres and a building from Carlos W. Munson, a Quaker, and began St. Francis' Summer Vacation Camp for poor children. Perpetual adoration of the Blessed Sacrament, catechetical instruction, and vestment making were other activities of the sisters during this period. Mother Marie St. Prosper was the first superior.

The principal lay organizations that supported the child-caring institutions during the pre-diocesan period continued to enlist the generous interest of active and associated members. They were the Roman Catholic Orphan Asylum Society, the Emerald Association, the Brooklyn Benevolent Society, and the St. Vincent de Paul Society.

The last-named organization continued the many signal services it had rendered since it had been instituted by Bishop Loughlin. Small bands of these devoted men from each parish, meeting

weekly, investigating and assisting cases of destitution with material aid and Christian counsel, admirably exemplified the love of God transmuted into the love of neighbor. In addition to this basic apostolate, the society participated in the formation of the Catholic Home Bureau and in the Children's Court work, as we have seen, and in 1903 it established a salvage bureau.⁷⁶

The 38 conferences of the society mustered 800 members in 1895.⁷⁷ By 1913 the number of parish conferences had risen to a peak of 63 with a membership of 1,100, but eight years later it had dropped to 55 conferences and an active membership of 610.⁷⁸ The decline was attributed in part to similar work being done by newer organizations and by the entrance of professional workers upon a field that the society had opened for them. The foreign-language parishes were slow to establish conferences, and it was not until 1901 that the first Italian conference was formed in the parish of the Sacred Hearts of Jesus and Mary. The first German conference was begun at St. Michael's, East New York, in 1904.⁷⁹

The amount of good done by the society was very great. Thus, in 1907, Vincentians made 33,290 visits to families aggregating 10,587 persons; and in the year ending September, 1922, they made 21,459 visits to 1,600 families. Expenditures for relief for the persons visited mounted from \$50,589.08 during 1907 to \$131,017.45 in 1921.⁸⁰ The society continued its practice of answering appeals from all over the world, contributing substantially, for instance, between 1914 and 1921, to European war relief. The aggregates expended became increasingly impressive as the years passed. From 1855 to 1894 over \$700,000 was distributed in relief. By 1913 over \$2,500,000 had been expended, while office expenses had amounted only to \$75,000.⁸¹

There was less Sunday school teaching by the members as the period progressed, partly due to the assumption of that work by newer organizations. The members, however, continued instructing children and adults in the county almshouse, protectory, jails, and hospitals. The society interested itself also in nurseries and fresh-air outings for women and children, in the convalescent projects at McDonnell Hall at Commack, at Woodcleft Inn in Freeport, and in the operation of Ozanam Home.

Upon his death in 1912, Monsignor Patrick J. McNamara was

succeeded as director of the Society of St. Vincent de Paul by Monsignor Francis J. O'Hara. Among the many laymen who gave long and distinguished service were Colonel Michael Bennett, Richard H. Farley, George F. Shiebler, Thomas W. Hynes, K.S.G., and Patrick Mallon, K.S.G. Hynes was president of the particular council from 1872 until his death in 1925 and had served on the boards of several important civic organizations. Farley, who would resign in 1947 after 64 years as a Vincentian in Boston and in Brooklyn, served in the latter place as head of the particular council for 22 years and as president of the diocesan central council for 15 years. Mallon, who died in 1931, was agent and secretary of the society, manager of its Brooklyn office, and prominent in state and city charity conferences for many years. As a Catholic probation officer from 1903 to 1927 he reclaimed thousands of unfortunates and saved thousands of homes.

The two oldest lay organizations of the diocese, formed many years before to care for orphans, continued to function during the administration of the second bishop of Brooklyn, and acknowledgement must be made of the supervisory activities and of the court work of the Roman Catholic Orphan Asylum Society and of the benefactions of the Brooklyn Benevolent Society. The latter organization alone distributed from 1845 to 1917 more than \$1,000,000 in relief.⁸²

St. Frances Xavier Cabrini's Missionary Sisters of the Sacred Heart, who had begun their work in Brooklyn in the Italian-speaking parish of the Sacred Hearts of Jesus and Mary in 1893, undoubtedly had Brooklyn predecessors although we know little about them. One such group was fostered by the Parmentiers in St. Paul's parish a half century before St. Frances began her Brooklyn foundation. But with the beginning of Bishop McDonnell's administration, groups of lay women began forming societies which reflected the needs of the times for various good works—cultural, educational, and, more to our present concern, charitable. A decade after the Missionary Sisters began their parish visiting and recreational work for children, a similar work was begun by a few apostolic lay women in the neighborhood of the Navy Yard.

In 1902 a small group of women started a daily kindergarten

and a Saturday morning religion class for Italian children in the basement of St. Michael's Church at Lawrence and Tillary Streets. Sewing classes and parish visiting were also introduced. In the next year the Women's Auxiliary of the St. Vincent de Paul Society developed from this first Catholic settlement effort.⁸³ Very soon there was a Spanish settlement in Assumption parish and Italian settlements were started in the parishes of St. Joseph, St. Anne, St. Michael, and Visitation. In 1908 these settlement committees formed the Catholic Settlement Association.⁸⁴ Work at St. Joseph's was later abandoned and most of the effort was centered in St. Helen's Committee, first on Duffield Street and later on Concord Street.⁸⁵

When Dr. White died, the settlement idea became a trust and the association raised enough funds in 1915 to buy the premises at 181-183 Gold Street for the Doctor White Memorial.⁸⁶ In March, 1918, the Missionary Servants of the Most Blessed Trinity took up quarters in the house and with financial and personal help from the association expanded the work. This was the first religious community of women to be organized in the diocese of Brooklyn. It was begun in a modest way in 1909 by Father Thomas A. Judge, C.M., to preserve the Faith in American home missions especially by missionary activities, and he opened the community's first house in 1912 in Baltimore.⁸⁷

The day nurseries, which by 1900 began to be incorporated in the work of the settlements, had begun early in the bishop's administration. The first was the Immaculate Conception Day Nursery which was promoted by the laity and clergy of St. James'. It started in February, 1893, at 155 Sands Street to care for children of working mothers.⁸⁸ Five years later a new building with a dispensary at 117 Sands Street was blessed.⁸⁹ From this nursery an Italian branch was opened at 47 Front Street in July, 1894.⁹⁰ Two years later St. Joseph's Day Nursery at 873 Pacific Street was opened. Still another, St. Cecilia's Day Nursery, was begun at 210 Richardson Street in 1904.

Sewing circles, at which women of leisure sewed garments for the poor, were more common then than they are today. The first was formed in 1892 at St. John's Chapel; the last at St. Saviour's parish in 1914.⁹¹ More limited in scope, the Christ Child Society,

begun in 1917 at 202 Congress Street, initiated a remarkable record of service in providing layettes and First Holy Communion and Confirmation outfits for poor children.⁹²

The Catholic Women's Association, established in May, 1894, at 10 Prospect Place by Father Edward W. McCarty of St. Augustine's, provided cultural and spiritual growth and opportunity for charitable service to the 200 women who comprised its initial membership. Lecture courses in domestic science were credited by the State Regents. In 1903 it began the Nazarene Nurses' School, which by 1925 graduated 500 practical nurses. In 1911 an annex on Park Place was opened as a home for some 40 Catholic girls.⁹³ Of shorter duration was the Catholic Women's League, mentioned above, which grew out of the war days. It was organized in 1917, under the leadership of Mrs. William H. Good, and conducted local canteens to serve some of the soldiers and sailors of World War I.⁹⁴ The Brooklyn Catholic Big Sisters was organized by Miss Helen McCormick in November of the next year to interest and unite Catholic women in social work, both preventive and probationary, whereby they might take a friendly interest in neglected and delinquent children.⁹⁵ A room registry and job placement bureau were opened by this group in 1921.

THE ENLARGEMENT OF CATHOLIC LIFE

THE GROWING NUMBER of substantial and often handsome new churches and rectories, of schools and convents and institutions and the embellishment and enlargement of existing buildings were so many external signs of Catholic life coming to full bloom. That life was also manifesting itself with increasing vigor in the parochial, diocesan, and national Catholic organizations of the day, and in a proportionally greater influence wielded in the civic, social, cultural, and economic life of the general community. The causes of this advance within a generation may be ascribed to the numerical increase, more general affluence, higher educational level, and better organization of the Catholic body as a whole and to the sterling public service and private enterprise of a growing number of outstanding Catholic men and women. Increasing numbers of the laity were achieving distinction in so many spheres that the mere listing of the names and services of the more eminent during the period, 1892-1921, would, in fact, require many pages.¹

The heart of this activity was the parish church. As the number of parishes increased until a Catholic church might be seen in every small community, it was no longer necessary for the Faithful in the suburbs to travel distances of a dozen or more miles to Sunday Mass, and regularity in attending Mass increased. Previously, one priest had served several congregations; now, two or more priests served one. The Sunday Masses became more numerous and were more crowded; while the customs of the family pew and pew rent slowly passed away. The communion rail was thronged every Sunday and the number of daily communicants

grew. The decree of Pope Pius X on the frequent reception of Holy Communion, issued in the middle of McDonnell's administration, was quickly followed and worked a revolutionary change in the devotional life of multitudes of the Faithful. Hitherto, in most American parishes it had been considered necessary to attain the age of at least twelve before one might receive First Holy Communion and the person who communicated weekly was regarded as an especially holy person. This comparison does not indicate that the change in the lives of Catholics of that day made them excel the strict piety of their old-fashioned parents, but the change was profound and its effect on Catholic life was deep. Liturgical music² was heard more often at the last Sunday Mass, a high Mass sung at 11 o'clock, and at Sunday vespers, held after dark instead of in the afternoon as formerly. The salutary influence of the papal *Motu Proprio*, in restoring the dignity and sacred character of church music, was also felt after its issuance in 1903. Likewise, the papal prescription *De Christiana Doctrina Tradenda*, which followed two years later and emphasized the need of an uninterrupted cycle course, in the Sunday preaching, of reasoned explanation of the principal content of Christian faith and morality, helped in the formation of a better instructed laity.

Numbers of the Faithful were enrolled in the parish societies. The League of the Sacred Heart received a diocesan director³ and the First Friday became a very popular devotion; for instance, Nativity parish in 1895 had 112 promoters and 800 active associates.⁴ Some of the Rosary Societies developed sewing circles for the poor, and most of these groups organized card parties and bazaars for the support of their parish churches. The Holy Name societies invited speakers to their affairs, and they, too, promoted social gatherings and began having communion breakfasts. By 1917 their diocesan union had a membership of 45,000 in 175 parishes.⁵ In addition to the archconfraternities of the Guard of Honor, of Lourdes, and of the Precious Blood, there were others, such as the Congregation of the Holy House of Loretto with national headquarters in Brooklyn.⁶ These and the Third Orders had many devout members. Recurrent parish missions and papal jubilees brought people to church in throngs; while closed retreats for men, conducted by the Jesuits at Keyser Island, Con-

necticut, and at Mount Manresa on Staten Island, slowly grew more popular, as did those for women held at the Monastery of the Precious Blood in Brooklyn.

Some parishes had well-trained mixed choirs, dramatic societies, libraries, and reading circles. A few temperance societies lingered on, and parochial units of the benevolent societies remained quite common. The few grey heads in the St. Vincent de Paul conferences were the pride of their pastors. The parish schools were never sufficiently large or numerous; but Sunday school, taught by sisters and brothers and some of the laity, was well attended. Nearly every parish had a syndicated bulletin or monthly publication, a few pastors writing and publishing their own.⁷ Increasing parish incomes kept pace with rising maintenance costs and there were occasional large benefactions. The Faithful unflinchingly supported the collections for the diocesan institutions and responded generously to the frequent appeals that came from outside the diocese. Thus, for example, during 1908 the sum of \$17,421.77 was collected for the earthquake sufferers in Italy, in Calabria and Sicily.⁸ While the spirit of the times was becoming more secular, the Catholic body was little affected. It was a rare city block in Brooklyn where many of its dwellers did not give respectful salutation to a passing priest or sister. Indeed, the golden age of Catholicism seemed almost to have arrived.

From the vigorous Catholic life of the parishes energy flowed into the diocesan organizations, large and small—energy that was spiritual, benevolent, charitable, social, and cultural in nature. Those lay associations were composed of devoted men and women who drew the inspiration for their personal goodness and pious works from their common faith. Many of these organizations had stood the test of time since their institution decades before. Others were initiated in the time of Bishop McDonnell, in response to new needs and new impulses, and they led to the formation by the bishop of a supervisory diocesan commission on Catholic interests. Six prominent pastors were appointed to act in an advisory capacity toward all lay Catholic societies in the diocese and, at the same time, to study pending legislation with a view to preventing passage of laws inimical to the mission of the Church.⁹

At the forefront of the more directly spiritual activities were

the priests and the religious communities engaged in the labors of the ministry, in teaching, and in works of mercy. But Bishop McDonnell was not satisfied with this. Unable to secure a foundation of the penitential Cistercian Order, he turned, a few years later, to the Discalced Carmelite Nuns of Baltimore, inviting them to lead their life of prayer and sacrifice in Brooklyn. Mother Teresa of Jesus, youngest daughter of James A. McMaster, and five other nuns came and established the first Carmelite monastery in the state of New York on October 12, 1907. They took possession of the former McCann mansion at St. John's Place and Bedford Avenue which the bishop had purchased for their Monastery of Our Lady of Mt. Carmel.¹⁰ In 1921 the community numbered 13 professed religious, one novice, and one postulant.

The community of the Sisters Adorers of the Precious Blood grew, and more suitable quarters became necessary. When Father Nicholas Balleis, O.S.B., of St. Francis in the Fields, died in December, 1891, the sisters bought that church property from Holy Trinity Orphan Asylum Society. On April 30, 1892, they moved into the quaint premises at 210-216 Putnam Avenue and proceeded to raise funds by promoting annual lectures.¹¹ Two years later the community took a big step forward when seven postulants were admitted.¹² Meanwhile, the old building was razed, and their new brick monastery was dedicated in 1895.¹³ The new place also proved too small for themselves and their retreatants, and hostile neighbors invaded its privacy, so a square block was purchased at Fort Hamilton Parkway and 53rd Street. The new monastery was occupied on December 3, 1910, and the old place was sold.¹⁴ The superiors were Mothers Gertrude (1890-1898), Catherine de Ricci (-1901), Mary Immaculate (-1906), Catherine de Ricci (-1917), and Maria Concepta (-1925). In 1921 the community numbered 31 professed religious and one postulant.

The first recorded donation from the diocese of Brooklyn to the Society for the Propagation of the Faith was in 1897 when the sum of \$52 was sent abroad. The first national director of the society had been appointed only the year before.¹⁵ In 1898 the offerings were increased to \$1,283.13. Organized efforts for collecting funds began in 1900, when Patrick Mallon attempted to enroll the membership of the Holy Name societies in the mission society.

The increasing interest of American Catholics in the foreign mission work of the Church was reflected in the bishop's appointment, in 1911, of Father James S. Duffy as the local director of the Society for the Propagation of the Faith. Father Thomas J. Leonard succeeded him in 1918. He opened a diocesan office at 105 Greene Avenue and began a weekly column in the *Tablet* devoted to the cause of the foreign missions. By membership campaigns in the parishes he increased contributions, until during 1921 the sum of \$35,168.08 was contributed for the support of the home and foreign missions. In that year the first of the annual Mission Sunday vespers was inaugurated at St. James'.¹⁶ At the same time, increasing numbers of young men and women began leaving the diocese to serve in the field afar, especially with the Catholic Foreign Mission Society of America of Maryknoll. Parish missions for non-Catholics and the Church Unity Octave attracted numbers and helped to swell the volume of converts which, for the year 1921, was listed as 1,097.¹⁷ The period witnessed also some organized efforts for neo-converts and for the dissemination of information on the Faith to interested non-Catholics. One instance was the formation of St. Ansgar's Scandinavian Catholic League in 1910.¹⁸

To safeguard the faith of Catholic children in the public schools Bishop McDonnell established St. Catherine's Guild in 1916 and he named Father Joseph V. S. McClancy its spiritual adviser. The latter organized a group of Catholic public school teachers to teach catechism in the churches of the diocese after school hours. The guild sponsored cultural activities and it assisted annually at a corporate communion Mass celebrated by the bishop.

McDonnell had already provided more direct spiritual guidance to the Catholics who formed a high percentage of the police and fire departments of the boroughs of Kings and Queens. For the police he secured in 1906 the appointment of a salaried Catholic chaplain in the person of Father William T. McGuirl. Similarly, the bishop appointed Father Thomas F. McGronen to be the first chaplain to the Catholic members of the fire department.

Another fruitful activity was the formation by Father William F. McGinnis and a group of laymen in March, 1899, of the Metropolitan Truth Society "to provide reading material for the homes

of Catholics in the South and West and to counteract misrepresentation in the public press.”¹⁹ Its incorporation in 1900 as the International Catholic Truth Society indicated the spread of its influence to foreign lands. It made its headquarters at 405-407 Bergen Street. The society taught some publishers not to misrepresent Catholic truth and it interested itself in current events that were inimical to the Church, as, for instance, destruction of Philippine Catholic churches by American soldiers and compulsory civil marriage laws in Cuba.²⁰ It placed Catholic books in some public libraries and the Douay Bible in a few public schools.²¹ It sold at cost throughout the world pamphlets on Catholic teaching and it supplied some Catholic missions with others. During 1909 the organization answered 3,500 letters, sent literature to 8,000 families, distributed 140,000 pamphlets, refuted in 30 dailies misrepresentations of the Catholic faith, and secured revision of some public school textbooks.²² The society secured an organ of its own in 1911 when Father Thomas F. Price, the co-founder of the Catholic Foreign Mission Society of America, turned over his magazine *Truth* to Dr. McGinnis.²³

Open-air demonstrations were part of the American scene, and the Holy Name Society began holding annual rallies to which thousands of Catholic men marched in edifying demonstration of civic and religious righteousness. In 1897 Brooklyn was divided into seven districts, and 42 units comprising 9,000 men marched to the seven rally churches. The *Irish World* in October of that year called the event the first public demonstration of its kind in America.²⁴ In the 1905 parade there were 20,000 men in line.²⁵ The society also began to hold open-air rallies in the country sections where the Faithful were few. Huntington was the scene in 1901 of what was reported to be the first such rally in America, nearly 1,000 of the participants coming from Brooklyn.²⁶ Monsignor Patrick J. McNamara, the society's first director, was succeeded as director by Father Peter Donohue.

For some years, too, beginning about 1902, an annual memorial military field Mass was celebrated in the Brooklyn Navy Yard, a service that was later duplicated for awhile at the Fort Hamilton army post.²⁷ The Navy Yard celebration of 1908 was attended by 35,000 people. Some Brooklynites travelled much farther in mani-

festing their faith, on pilgrimages to Rome and Lourdes. The first Brooklyn pilgrimage to be held during the administration of the second bishop of Brooklyn was prompted by the Sisters Adorers of the Precious Blood and it was led by Father Eugene H. Porcile, S.P.M. Some 100 pilgrims, one-third of them from the diocese, left on July 18, 1894, on the steamers *Noordland* and *Paris*. Pope Leo XIII blessed their banner and foretold the conversion of a Protestant member, which occurred at Lourdes, where the banner and the petitions of some 400 sick Brooklynites were left. The group reached home on the *Rhynland* two months later. A second Brooklyn pilgrimage took place the next summer.²⁸ Other pilgrimages, composed more exclusively of Brooklynites and known as diocesan pilgrimages, were led by Bishop McDonnell in person. On the first, for the general jubilee of 1900, there were 50 Brooklyn priests among the travellers. The bishop was abroad again in 1901, and in 1902 he accompanied 40 priests to Rome for Pope Leo XIII's silver jubilee as Pope. Two years later he led another group with over 50 priests to attend ceremonies in Rome commemorating the 50th anniversary of the promulgation of the dogma of the Immaculate Conception. In 1908 he travelled with still another group of pilgrims to participate in the celebration of the golden jubilee of Pope Pius X.²⁹

The two diocesan cemeteries, St. John's at Middle Village and Holy Cross in Flatbush, which served the Faithful as earthly resting places after their pilgrimage through life, had, as the years passed, become large cities of the dead, and the small "God's acres" that clustered about a dozen or so country parish churches offered no more space for burials. By February, 1905, over 300,000 interments had taken place at Holy Cross; in the following month 34 more acres were added to the cemetery.³⁰ Meanwhile, in 1899, Mount St. Mary's Cemetery in Flushing, which had been established in 1862 by Father James O'Beirne, acquired 30 additional acres. Thought for the future was evidenced also on a diocesan scale by the acquisition by the bishop of several hundred acres for interment purposes at Pinelawn in Suffolk County. The services of a diocesan cemetery supervisor were required, and shortly after 1900 the bishop appointed to this office its first incumbent, Father Thomas J. Cloke.³¹ The latter made some splendid regu-

lations but, because of the imperfect cooperation of some of the Faithful, he was unable to procure the complete adoption of his program.³² He died in December, 1920, and was succeeded the next month by Father John B. Gorman.

Other aspects of Catholic life were revealed in the benevolent, fraternal, and social organizations, with their additional spiritual and cultural features.

The old Irish societies were now composed principally of the sons and grandsons of immigrants. They celebrated St. Patrick's Day with the old enthusiasm, although the parade in Brooklyn was abandoned in favor of that in New York. Nevertheless, many Brooklynites kept green the memories of Ireland, and the Brooklyn Irish societies continued to meet for dinner and to toast the saint in their home town. Their annual celebrations attracted almost everyone of importance in Brooklyn social and civic life. The Friendly Sons now included ladies at their annual banquet. The St. Patrick Society placed a bronze bust of Tom Moore in Prospect Park. The Emerald Association annually gave its ball, first held in 1839, for the benefit of the Roman Catholic Orphan Asylum Society. The Ancient Order of Hibernians prospered after the ban upon it was lifted and, in 1917, numbered some 4,000 members in 35 branches.³³

Of the mutual benevolent societies the Catholic Benevolent Legion remained the most popular. It grew to a national membership of 40,000 members in 1898 and, including Canada, had over 400 councils. Interest in it declined about 1907 but revived again, and ten years later the legion reported 40 local councils with 3,500 members in Brooklyn. The Ladies Catholic Benevolent Association, the first such insurance group formed for Catholic women, had been organized in 1890 and came to Brooklyn in 1892. By 1917 the association had 29 councils and 2,000 members, and the Catholic Mutual Benevolent Association of Women had 4,000 members in 40 branches.³⁴ The Catholic Knights of America continued as an insurance organization, but its membership dropped to 600 in 1917.³⁵

Cautiously, Bishop McDonnell withheld approval of the Knights of Columbus until he was certain that the organization was in accord with Catholic and American principles.³⁶ There-

after, that fraternity grew rapidly until, in 1917, there were in the diocese 55 councils with a membership of 15,000 men.³⁷ In 1897, through the efforts of William Harper Bennett, the first chapter, that of Long Island, was initiated in order to achieve some objectives that were impossible of realization by individual councils. This novel idea was immediately successful. The chapter established posts at the cantonments at Camps Black and Wyckoff during the Spanish American War. In 1900 it acquired headquarters at Hanson Place. The chapter interested the general membership in participating in the annual celebration of Independence Day at Prospect Park, a service that began in 1905; promoted the field Mass at Fort Hamilton; and held its first annual charity ball in 1907. Two years later the members promoted the first of its annual spiritual retreats. The introduction of communion breakfasts, which were to prove so popular in the ensuing decades, has been ascribed to Morning Star Council, which in May, 1903, held at St. Paul's Church what was said to be the first such affair in the United States. Through the years the Knights attempted to allay religious prejudice by a speakers' bureau; they provided scholarships; and in World War I furnished chaplains and comforts for the armed services.³⁸ Long before this, the Knights of Columbus had come to be held in high regard for their efforts to develop a practical Catholicity among members and for their services to Catholic education and charity. A feminine adjunct of the Knights, the Daughters of Isabella, also prospered, and by 1917 they numbered 900 in seven Brooklyn councils.³⁹

The more purely social Cathedral Club for men was formed in March, 1900. It had successive headquarters, including rooms at 94 Greene Avenue, until it acquired the premises of the former Carleton Club at Sixth and St. Mark's Avenues. On its roster were many of the borough's leading citizens.⁴⁰

It was thought, early in the century, that by uniting the various lay organizations of the diocese in one body more effective Catholic Action could be taken on current questions, especially that of socialism. The Catholic Young Men's Union, an earlier expression of the same idea, had met with a measure of success during Bishop Loughlin's administration. As a result, the Brooklyn Diocesan Union of the American Federation of Catholic Societies was for-

mally organized in May, 1905, at a gathering held in St. Patrick's parish on Kent Avenue. It was addressed by Bishop James A. McFaul of Trenton.⁴¹ By 1917 the union embraced 100 local organizations with a membership of 40,000.⁴²

There were similar organizations uniting some of the foreign-language Catholics and their descendants. Of these groups the numerous German-Americans were attached to their old Central Verein. From it was organized the Catholic State League of New York to work for a program of social action consonant with Leo XIII's encyclical *Rerum Novarum*. The league held its first Brooklyn convention in Holy Trinity parish in 1896. Thereafter it engaged in a number of praiseworthy activities. The young men's Gonzaga Union, the Catholic Women's Union, and the Catholic Women's League grew out of the State League.⁴³ A further development took place in January, 1906, when a Brooklyn federation was formed of 49 local German Catholic societies with a membership of 3,652.⁴⁴ In 1917 18 parishes with 5,000 members of Catholic societies composed this local German federation.⁴⁵

Each national group brought to America its own cultural aspirations and traditions. In the workings of the melting pot the newcomers made valuable contributions to the land of their adoption and were in turn modified by the American character. From the amalgam emerged a unique cosmopolitanism informed by a united and strong Catholicism. A few of the cultural activities of the English-speaking groups which engaged diocesan interest deserve mention.

Catholic societies for women alone, except those that were entirely religious in nature, were quite rare in former times. But the groups which had begun day nurseries early in McDonnell's episcopate and then took up settlement work began to have a few counterparts also in cultural and educational fields. It is true that general interest in reading circles of men and women carried over from Bishop Loughlin's time but after that it had lapsed. One that endured, however, was the Fenelon Society which had developed from the reading circle in St. Peter's parish. It had a remarkable vitality. Its monthly gatherings, at fashionable Pouch Mansion, of Catholic women, mostly graduates of nearby Visitation Academy and other select schools, were of a high order and ranged

over musical, literary, artistic, historical, and scientific programs.⁴⁶ Another cultural and recreational venture that attracted many over a long period of time was the Catholic Summer School which was located at Plattsburg on Lake Champlain in 1893. The project drew Catholic vacationists from the eastern seaboard, including many of the Brooklyn Faithful and clergy, year after year. Among its early organizers and lecturers were prominent Brooklynites.⁴⁷

Graduates of Catholic women's colleges, toward the end of the administration of Brooklyn's second bishop, began answering the call to Catholic Action in various ways. The most important of such groups was the International Federation of Catholic Alumnae which was organized in 1914 by two Brooklyn women, Mrs. James J. Sheeran and Miss Clare I. Cogan who subsequently became Sister Mary de Paul, O.P., of Maryknoll. Its purpose was to associate Catholic high school and college alumnae in maintaining the ideals of Catholic womanhood and in extending the influence of Catholic literature, education, and social service. By November of that year, alumnae societies from 102 schools had joined and the organization had become international. Chapters were created in every state, circles were established in large cities, and a broad program of inspiring activities was followed. Outstanding among the early accomplishments of Brooklyn circle was the formation in 1919 of the Motion Picture Bureau to assess and publicize the moral worth of current films and to create a demand for morally acceptable pictures.⁴⁸

In a day when many parishes had dramatic societies and mixed choirs, an attempt was made by Father Mitchell to assemble musical talent into a diocesan choir of 100 voices.⁴⁹ The project started in 1892 but it was unsuccessful. However, a male choral society, the Catholic Maennerchor of some 80 German-Americans, drawn in part from the diocese, was formed in 1911, to foster good singing and Catholic church music. It enjoyed a fine reputation throughout the East.⁵⁰

Another cultural activity of special relevance in a history of the diocese of Brooklyn was the formation of a Catholic historical society.⁵¹ Like many other Catholic historical societies, it was destined to die,⁵² but before it passed away it achieved some memorable things and furnished an incentive to certain individuals

to record and thereby to preserve some early Catholic history. The men responsible for the Brooklyn society were Marc F. Vallette and George E. O'Hara, each of whom had been prominent in the formation of the United States Catholic Historical Society of New York in 1884.⁵³ Vallette (1839-1925), an officer of that society, produced its first monograph in 1892 and O'Hara published its first issues. The New York society, according to John Gilmary Shea, the father of American Catholic historiography, had become by 1891 a "do-nothing" society⁵⁴ but he accepted the presidency, hoping to rejuvenate it. When Shea died on February 22, 1892, the society again became quiescent. It was on the day of Shea's death that Vallette and O'Hara organized the Long Island Catholic Historical Society. Its object was "the collection and preservation of all matters of a historical nature, in regard to the Catholic Church, relating especially to that of Long Island, and the encouragement of social relations amongst Catholics."⁵⁵ The society's name was soon changed to the Brooklyn Catholic Historical Society and on December 1, 1894, it was incorporated. Its objectives were revised to include "the discovery, collection and preservation of historical material relating to the introduction, establishment and progress of Catholicity in the Diocese of Brooklyn; the encouragement of historical studies; the publication of historical papers and documents; and the maintenance of a library and museum of historical relics."⁵⁶ Bishop McDonnell accepted the honorary presidency.⁵⁷

The society held its first three public meetings on the premises of the Long Island Historical Society at Pierrepont and Clinton Streets. The first took place on October 30, 1893,⁵⁸ and in the next year meetings occurred in April and December at the chancery office.⁵⁹ At the meeting of December 11, 1894, Father Mitchell proposed the erection of a memorial to Peter Turner.⁶⁰ The project was organized and the school children of the diocese contributed funds for a bronze bust of Turner. The monument was erected at the northwest corner of St. James' Church Yard and, on October 20, 1895, it was unveiled with appropriate ceremonies in the presence of Bishop McDonnell, the Bishops of Rochester and Burlington, respectively, Bernard J. McQuaid and John S. Michaud, and Mayor Charles A. Schieren of Brooklyn.⁶¹

Other public meetings, at which papers were read, followed in 1896 and 1897⁶² but, after that, interest in the society diminished. Probably the revival in the latter year of the dormant United States Catholic Historical Society in New York helped to dissipate Brooklyn interest.⁶³ More serious were the deaths in quick succession, during 1898 and 1899, of three leading figures—Father Mitchell and Messrs. O'Hara and Carroll.⁶⁴ All three were the subjects of memorial meetings. Mitchell's death in April, 1898, prompted the society to collect \$5,000 for the Mitchell memorial scholarship which became the 12th theological scholarship to be presented to the young Catholic University of America. The formal presentation took place on October 1.⁶⁵

Vallette tried valiantly to keep the society alive. He published a paper-covered 64-page volume entitled *The Brooklyn Catholic Historical Society Records*, in April, 1901, optimistically styling it "Number One."⁶⁶ It printed five articles, some of which had been read at former meetings. The preface expressed gratitude to the clergy for filling out blank forms, submitted some time previously, and it added, "The information afforded . . . will greatly facilitate the work of preparing a history of the diocese." Further attempts were made from 1903 to 1910 to revive the society.⁶⁷ Apparently nothing came of these efforts either and the society was heard from no longer.⁶⁸ Vallette continued writing, nevertheless, probably using the data gathered for his "History of the Catholic Church on Long Island" in *A History of Long Island*,⁶⁹ for his articles on the history of the Church on Long Island in the *Tablet*,⁷⁰ and for his Brooklyn Section in the *Catholic Church in the United States of America*.⁷¹

Thomas Francis Meehan was destined to write even longer, on a larger page, and for a wider circle.⁷² He was born in Brooklyn in 1854, lived for a time in New Jersey, and in 1881 moved back to Brooklyn. He began contributing to his father's *Irish American*, the local Catholic press, and several of the metropolitan dailies. Although he apparently resigned from the Brooklyn Catholic Historical Society about 1896, he had lastingly embarked on his career of local Catholic historical writing in the next year, when he helped to prepare the first volume of the publications of the revived United States Catholic Historical Society. This appeared

in January, 1899, as Volume I of the *Historical Records and Studies*. During the next 43 years, in the last 26 of which he served as chief editor, he supervised 51 publications of that society and contributed many articles to them.

In 1905 he began his editorial labors on the *Catholic Encyclopedia*, which has been called "the greatest work done by English speaking Catholics since the Reformation," and he contributed more articles to it than any other individual. Four years later he became an associate editor of *America* and served in that capacity until his death. He helped to edit the *Catholic Builders of the Nation* series and he continued writing for Catholic magazines and newspapers and non-Catholic publications. Meehan's principal articles on the history of local Catholicism may be found in the *Historical Records and Studies*, the *Catholic Historical Review*, the *Catholic News*, the *Brooklyn Tablet*,⁷³ the *Catholic Encyclopedia*, and the secular New York and Brooklyn press. He also wrote the Brooklyn Section of the *History of the Catholic Church in the United States*.⁷⁴ In 1931 Pope Pius XI conferred on him the Knighthood of the Order of St. Gregory. Meehan died, like Bede almost with pen in hand, at his home, 205 Greene Avenue, on July 7, 1942. He was buried from his parish Church of Queen of All Saints in the presence of Archbishop Spellman and Bishop Molloy. He had given nearly 60 years to scholarly historical writing which merits him rank with Edmund Bailey O'Callaghan and John Gilmary Shea, although his work was of a more popular character than theirs.⁷⁵

There were many other Brooklynites—surgeons, physicians, educators, artists, scientists, business men, lawyers, judges, industrialists, financiers, novelists, and essayists—who also contributed to the general culture of the period. These representative God-fearing and patriotic Catholic men and women were active in their parishes and in the diocese, in local public life, and some of them, indeed, on the national and international scene. They were the leaven which was hid in the three measures of meal until the whole mass was leavened. Volumes could be written about them. Thus, William Bourke Cockran, who lived in Port Washington, was a celebrated lawyer and a nationally famous orator.⁷⁶ The Thomas E. Murrays, father and son, were inventors, industrialists,

and scientists. Murray, Sr. (1860-1929), had, next to Edison, more patents to his credit than any other person in the United States; while Murray, Jr., came to hold a most responsible position on the nation's Atomic Energy Commission in the generation that was to follow. The two best-known writers among them were probably Maurice Francis Egan and Thomas F. Woodlock.⁷⁷ Woodlock became nationally known by his editorials, with their unmistakable Catholic flavor, which appeared for many years in the *Wall Street Journal*; while Egan spent ten years as Ambassador to Denmark and found time to engage in literary pursuits.

The Catholic press had declined during the last decade of the 19th century, although Catholic talent was abundant. From 1894 to 1897 over a dozen Catholic papers disappeared. Bishop McDonnell was alive to the situation early in his episcopate when he wrote to Archbishop Corrigan, "More than once has the thought come to me of late that we should have a trustworthy Catholic weekly, which we have not. If the priests of the Province could be induced to become stockholders, the success of the undertaking would be assured."⁷⁸ There was a decreasing amount of Brooklyn news in the *Catholic Review*, which had come to be edited by Father John Talbott Smith of New York after Hickey's death in 1889. The *Review* also felt the general malaise, for its publishing house failed in 1895. Two years later it urged the ecclesiastical authorities to take hold and rejuvenate the Catholic press and, then, after struggling along into 1899, the *Catholic Review* finally suspended publication.⁷⁹ Thereafter some Brooklyn Catholic news was to be found occasionally in the *Catholic News* of New York, a paper which was also largely directed by Brooklynites.⁸⁰

It was not until 1908 that the *Tablet* was born to flourish as no Catholic weekly ever had. Early that year William P. Lawlor, who had started the *Monitor* of Newark, asked Bishop McDonnell's permission to begin a Brooklyn Catholic weekly. The bishop consented, named the venture *The Tablet*⁸¹ and appointed as its editor Father James J. Coan, then the vice-chancellor of the diocese. The first issue, a tabloid of 16 pages, appeared on April 4, 1908. Subscription was five cents weekly or \$2.00 yearly. The paper had much news to tell of a large and growing diocese and it contained, as well, short stories and several feature columns.

From the first editorial that Father Coan wrote for this issue we may gather the enthusiasm of its brave young purpose:

With this issue the *Tablet* timidly yet confidently enters the ranks of Catholic journalism. . . . For many years the large and important Diocese of Brooklyn has had no special representative amongst the Catholic Press. . . . This new venture now aspires to make good the want. The vast and varied interest of our diocese; the large, constantly growing Catholic population; the danger of misunderstanding or misrepresentation, even innocent, in the daily press of Catholic doings and sayings; the happenings of note that require a reliable, and perhaps permanent, chronicle; the need of a clear-cut, well-defined exposition of the stand of Church authority in reference to the complex industrial, social, educational and religious problems of present-day life; and the utility of a diocesan medium through which the faithful may be reached—all these considerations, to mention no others, give reason to feel that there is a place for the *Tablet*, and a very worthy work for it to do.

Its policy differs, in no important matter, from that of all sane, representative and wideawake Catholic journals that are vigilant and untiring in their advocacy of truth, and are fearless champions for all that our Holy Church represents. . . . There is nothing equivocal in the aims and purposes of the *Tablet*, and there will be nothing hazy or equivocal in its methods. The work is inaugurated for the greater glory of God, for the honor and expansion of our holy religion, for the conservation of loyalty and reverence for the Holy See, for the uncompromising advocacy of Catholic teaching and Catholic practices, pure and undefiled, for the spiritual, intellectual and social well being of our people. . . .

It was a prophetic statement that was to be verified many times in the years to follow.

In the fall of that first year the threat of financial failure arose and the bishop asked Joseph J. Timmes to rescue the paper. He agreed, provided the diocese would soon acquire complete ownership. Timmes, therefore, became managing editor, bought Lawlor's interest for \$3,600, and put the paper on its feet. The *Tablet's* office was moved from 66 Court Street to 189 Montague Street and the printing was done in New York and no longer in New Jersey. In February, 1909, the *Tablet* Publishing Company was incorporated with Monsignor Mundelein as president; Monsignori McNamee and Duffy, vice-presidents; Father Coan, editor; J. J. Timmes, managing editor; and Claude M. Becker, business

manager. In December the diocese purchased complete ownership.⁸²

By the end of its first year the paper had 13,000 readers and on September 29, 1909, the first two-section issue appeared. On April 2, 1910, the tabloid form was dropped for the usual newspaper size. The following year the paper became a charter member of the Catholic Press Association⁸³ with its international services. In 1920 the *Tablet* had a circulation of 26,000.

Changes in personnel followed Timmes' resignation in July, 1910. John J. Gordon became managing editor. In 1913 Joseph A. Cummings succeeded him. Four years later Cummings left for military service (wherein he met his death in 1918) and in September, 1917, Patrick F. Scanlan became managing editor. In January, 1913, Father Coan, then chancellor, resigned as editor and Father John I. Whelan took his place.⁸⁴

THE LAST YEARS OF BISHOP McDONNELL

BISHOP McDONNELL was consecrated at the height of the staid Victorian era, and the social changes that transpired during the ensuing 29 years of his episcopate were probably as great if not greater than in any comparable period of history. When he was summoned to God on August 8, 1921, the telephone, motion picture, automobile, and electrical transportation were commonplace; airplanes had flown the Atlantic and popular daily radio broadcasting had begun.

The last seven years of his episcopacy were clouded by World War I and its unhappy aftermath. Pope Pius X, the spiritual father of millions of the hapless peoples who had been led into the war, died of a broken heart at its outbreak in 1914. Pope Benedict XV, the next Supreme Pontiff, likewise labored for peace, but he was censured by the extremists on both sides and his peace note of August 1, 1917, to the warring powers was sent in vain. Moreover, when the peace conference met at Paris in 1919 it refused him a seat and, indeed, omitted the name of God from its deliberations. In fact, as early as April, 1915, by the secret treaty of London, the great powers of France, Great Britain, and Russia had excluded the Holy See by name from any part in the future peace negotiations, in order to win the Italian government to their cause. All this caused a very unfavorable impression among American Catholics who had furnished a large proportion of the personnel of the army and even more in the navy.¹

Although he was not placed at the center of those world-shaking events, Bishop McDonnell had written to Cardinal Gibbons one month before the conference of peace met in Paris in January,

1919, that something should be done to insure the question of the Pope's independence being brought before the peace conference. He was in favor of a world-wide petition of the Catholic hierarchy, if this were pleasing to the Vatican, and he said, "Now is the time for united effort on the part of the Catholics of the United States that some measure of freedom be secured for the Pope in dealing with his world-wide flock without the interference of the Italian government. . . ." ² The cardinal replied that he had the week preceding written to Francis Cardinal Bourne, archbishop of Westminster, who had already communicated with Gibbons in a similar strain. But the efforts of the hierarchy throughout the world proved ineffectual against the hostility of the Italian delegation and the opposition or indifference of the great powers, and the Treaty of Versailles was signed on June 28, 1919, without any action favorable to the Holy See.

Although the Holy Father had been snubbed officially by the ruling powers, nevertheless, in the period immediately following the war, by world-wide appeals which were generously responded to by American Catholics, he succeeded in saving many innocent war victims from starvation. Benedict XV promulgated in May, 1918, even as the war mounted to a climax, the new Code of Canon Law for his own flock.

When the United States entered the war on Good Friday, April 6, 1917, the American archbishops addressed an open letter to President Woodrow Wilson affirming the loyalty and pledging the valorous service of the Catholic people. Nearly one million of the 4,743,841 men in the armed forces were Catholics, as were almost one-fifth of the 130,769 Americans killed. From the diocese of Brooklyn alone, 39,060 Catholics entered the service. Efforts to have enough service chaplains appointed were unavailing, at first, and the proportion of such Catholic chaplains— $1\frac{6}{7}\%$ of the total, which was the old basis of allotment—remained in effect, so auxiliary chaplains, supported by the Knights of Columbus, served on a voluntary basis. Later, a Catholic quota of 37.8 per cent of the formally commissioned chaplains was allowed until 1920 when it was reduced to 25 per cent.³ During hostilities some two dozen priests of the diocese had become military chaplains, serving with government commissions or as K. of C. chaplains, and

once again Catholic sisters and Catholic hospitals were enrolled in the common effort.

The war tested the unity of the great American melting pot. The test was met by Catholic Americans, the offspring of many nations, who had been trained by the constant teaching of their Church in civil obedience and had been moulded into one cohesive body by her unifying influence. Cahenslyism was no longer a threat. The Catholic participation in the war emphasized the rightful place of the Church in American life, and it was the occasion for the formation by the American hierarchy of what eventually became the National Catholic Welfare Conference.

With the approval of the hierarchy a small group of priests had been organized in August, 1917, under the name of the National Catholic War Council to control and direct all Catholic activities engendered by the war. It was felt that whereas the diocesan units of the Church in America were well organized, yet they lacked a unified force that might be directed to furthering the general policies which were vital to all dioceses.

After the war the American episcopate desired to continue the organization, remodelling it to conform to times of peace. For the purpose, they met in Washington in September, 1919, where they changed its name to the National Catholic Welfare Council and voted on the plan that had been made for its future functioning. It was the first assemblage of the American hierarchy since 1884, and the minutes of that meeting would record the wisdom and courage of the bishop of Brooklyn. After the report of the new organization was read, his was the only voice to raise serious objections to it.

Bishop McDonnell said he believed that the organization, as outlined, would conflict with the constitution of the Church which forbade a bishop to exercise jurisdiction in the diocese of another without delegation from the Holy See. He further declared that he thought the letter of Pope Benedict XV of the previous April, which approved the establishment of two episcopal commissions and an annual meeting, had been prepared in the United States and not in Rome, and that, according to the terms of the Pope's letter, the two commissions were merely ad-

visory in character and they had no power to enter into the diocese of a bishop and to exercise any activity there.

Bishop Peter J. Muldoon of Rockford replied that no legislation was intended to conflict with the jurisdiction of ordinaries and he saw no prohibition against adding to the two commissions mentioned by the Pope. Nevertheless, McDonnell's points had been well made and, although the report received the hierarchy's approval, the name of the executive committee of the National Catholic Welfare Council was changed to that of administrative committee.⁴

In February, 1920, the Council was organized into departments of the missions, education, press and literature, social service, Catholic societies and lay activities. It was hoped, thereby, to exert influence in proportion to the number and individual prominence of the American Catholic people. After the Welfare Council had operated for a few years some misunderstanding caused the organization to be reexamined; once again, the prudence of McDonnell was vindicated in 1923 when, to avoid ambiguity, the title "Council" was changed to the more appropriate "Conference."⁵

As the baleful specter of Bolshevism arose during the throes of European postwar recovery, the United States found itself the most powerful nation on earth, with responsibilities that were commensurate.⁶ It counted in 1920 a national population of 105,711,000. Immigrants numbering 4,375,000 had come here since 1910. There were now in the country 13,921,000 foreign-born in addition to 10,462,000 Negroes and 3,605,000 Jews. The urban population, now 49 per cent of the total, indicated other profound social changes. Two radical amendments to the national Constitution were made effective in that same year of 1920. The first, which became effective on January 16, was the prohibition amendment. This drastic interference with personal liberty had been advocated, according to Maurice Francis Egan, by "well meaning but semi-educated non-Conformist elements." It was upheld, in the language of Cardinal Hayes, of New York, by the "brewers of bigotry," bootleggers, and gangsters, and it was to do untold harm to the life and morals of the nation until repealed on December 5, 1933. Only then were the majority convinced that the

road to national temperance did not lie along the route of federal legislation. The other more desirable and wholesome amendment legalized woman suffrage, effective August 26, 1920. If the *Catholic Review* of March 19, 1894, accurately reported that "probably the majority of the religious world, certainly of Catholics, are not yet prepared to accept the innovation" of woman suffrage, the country, including Catholics, welcomed the legislation when it did arrive.⁷

The Church in America had grown greatly in the preceding decade. In the year 1920 there was a Catholic population of 19,298,000 with 21,019 priests and 102 ecclesiastical sees. The value of Church properties was considerably greater than that of the most wealthy Protestant denomination.⁸ A great figure passed from the American scene on March 24, 1921, in the death of the primate of the American Church, James Cardinal Gibbons. He had ruled John Carroll's see since 1877 and his passing marked the end of an era.

The New York metropolitan, John Cardinal Farley, had succeeded Archbishop Corrigan in 1902. After the cardinal's death, on September 17, 1918, he was succeeded by Archbishop Patrick Hayes, later cardinal. In 1920 New York, more than ever the most important city in the nation, had, with its five boroughs, a population of 5,620,048. Manhattan with 2,284,103 was rapidly yielding first place to Brooklyn which now counted 2,018,356 inhabitants; while Queens, with 469,042, had become the fastest growing of the city's five boroughs. One-fourth the population of Queens and one-third that of Brooklyn were then foreign-born.⁹ To the east of the city's limits, Nassau County with 126,000 had at last surpassed Suffolk which counted 110,246 persons. Of the 2,723,644 people living in Long Island's four counties in 1920, about 30 per cent were Catholic, while the percentage of the Faithful living in Brooklyn and Queens was considerably higher.¹⁰

The outbreak of the war in 1914 had found Bishop McDonnell at Nahum in Germany taking the cure, but he managed to reach home without incident. He went through the stress of the war years quietly aging, yet called upon to do the greatest work of his administration. He aided the nation's war efforts, especially the United War Work and the Liberty Bond Campaigns. He pro-

vided spiritual and temporal necessities for the soldiers in the great cantonments on Long Island as well as overseas. A mass meeting for the United War Work Campaign at the Academy of Music on November 7, 1918, found his name, singularly enough, on the program for the opening prayer, along with the names of non-Catholic ministers and laymen. Thomas F. Meehan's comment on the bishop's participation pithily revealed the kindly, humble character of the second chief shepherd of the diocese of Brooklyn and the quiet but effective character of his administration: "The invocation was a short, pleasant address, not the 'leading in prayer' expected by a non-Catholic audience. Although in the See twenty-six years, this was Bishop McDonnell's first participation officially in a Brooklyn civic celebration."¹¹

The year before this affair, the bishop had celebrated the 25th anniversary of his episcopal consecration. A parade that was scheduled for Sunday, April 22, was cancelled because of the recent entry of the nation into the war. On Wednesday, April 25, he celebrated a pontifical Mass of thanksgiving at St. James'. It was 100 years since Bishop Loughlin's birth and 95 years to the day since the land had been blessed for St. James' Church. Archbishop John Bonzano, the apostolic delegate, 10 bishops, and 400 priests attended. Once again, Father Thomas J. Campbell, S.J., preached, as he had 25 years before, declaring that while "the Lion and the Bear and the Double-headed Eagle were rending each other" in Europe, "the wonderful is always quietly happening in Brooklyn." Monsignor Edward W. McCarty spoke for the clergy and presented a purse of \$125,000. Father Francis E. Keenan, the secretary to the bishop, read a tribute from the Holy Father, and Mr. Joseph F. Keany spoke for the laity. On Friday afternoon, April 27, the jubilarian toured Brooklyn and Queens past thousands of cheering parish school children. Earlier that day they had remembered him at Holy Communion. On Sunday afternoon, at his residence, the bishop received the priests and trustees from each parish.¹²

After the festivities the bishop returned to the quiet routine of providing priests and confirming children, of establishing new parishes, dedicating churches, and opening new schools. He had had no auxiliary since 1915, although German-born Bishop Sal-

vator Peter Walleser, O.F.M.Cap., who had been exiled from the Mariana and Caroline Islands, gave some assistance. But Bishop McDonnell tired more easily now and he was obliged to rest more frequently at Brentwood. He made a new will on the feast of Our Lady of Lourdes in 1919.¹³

In December of that year the bishop of Brooklyn visited his seminarians at St. Mary's Seminary in Baltimore. He did not call upon the cardinal, who wrote to McDonnell of his disappointment, telling him he would be very sorry if their friendship of many years should be harmed by the discussion over the National Catholic Welfare Council some months before, and concluding, "I want you to feel that my home is your home, to which you are always welcome, and in which there are rooms at all times for you and your secretary."¹⁴ It was indeed a gracious gesture and a Christ-like termination to a friendship that had begun somewhat precariously in the late 1880's when McDonnell, as Corrigan's secretary in Rome, had been caught up in the controversies that had aligned the cardinal archbishop of Baltimore against the archbishop of New York.

Then, for the last time, the bishop went to Rome and there, on June 20, 1920, he ordained his nephew, Father Charles E. Hynes, a priest. He had other business in Rome also and ten days later he sent a cable to the *Tablet* stating that the Reverend Thomas E. Molloy had been named Auxiliary Bishop of Brooklyn.¹⁵ He consecrated his auxiliary on October 3. But early in 1921 his health failed again and he travelled to Rockledge, Florida. He rallied until he was "fairly well recovered,"¹⁶ as his auxiliary wrote to Archbishop Hayes, and he was able to return to Brooklyn for Easter. However, when the summer came he suffered a relapse. He was taken to Brentwood where he improved a little, but at the end of July it was seen that he could not live much longer.¹⁷ Prayers for him were offered in all the churches. He was anointed on Saturday night, the feast of the Transfiguration, by Father Joseph Haldmeier, O.S.B., pastor of St. Kilian's, in nearby Farmingdale. On Sunday morning he received holy Viaticum from his nephew. That evening he became unconscious and death came the next day, August 8, shortly before the noon Angelus. At his bed-

side were relatives, Bishop Molloy, and the members of the diocesan curia.¹⁸

The Requiem for the second bishop of Brooklyn was sung at St. James' Pro-Cathedral on Saturday, August 13, by the Most Reverend John Bonzano, the apostolic delegate. Monsignor George Kaupert, vicar general, was assistant priest; Monsignori Gabriel M. Flannery and Edward W. McCarty were deacons of honor; Father Charles E. Hynes was deacon of the Mass; Father Francis E. Keenan, S.J., the bishop's former secretary, was subdeacon.¹⁹ Archbishop George W. Mundelein and more than a dozen other bishops were among those present. Archbishop Patrick Hayes preached a simple and touching tribute to the piety, humility, and justice of the bishop, and praised his scholarship and his vision and his loyalty to Brooklyn, to Rome, and to Our Lady of Lourdes. Golden sunshine lighted the way downstairs as Brooklyn's second bishop was entombed beside its first in the crypt below the altar.²⁰

The consultors met after the death of the second bishop of the diocese of Brooklyn and unanimously chose Bishop Thomas E. Molloy to serve as administrator of the diocese.²¹ He had stood at the death-bed of the man he was to succeed, blessing him, as Bishop McDonnell had done when Bishop Loughlin lay dying.

Brooklyn's second ordinary was of more fragile and complex fiber than his sturdy predecessor. Responsibility sat heavily upon his delicate physique and he was obliged to take frequent periods of rest, which he spent generally at Brentwood, in Florida, or abroad.²² Within the diocese he was somewhat aloof; away from its cares, he was like a schoolboy. Some unsympathetically questioned the bishop's unavailability during his absences from his see, but these were by no means excessive and the diocese did not suffer.

Bishop McDonnell was a man of thought and would not be hurried into precipitate action. By training and experience and by natural and supernatural endowment he knew episcopal business probably as well as any member of the hierarchy. He was courageous, too, but he was also cautious, for he had remarkable prudence and still greater tact.²³ He had an instinct for knowing what should be done, but he often postponed action and let time

adjust matters. The bishop was a keen observer and a deep thinker on the religious, moral, and social problems of his day. He often saw in the beginnings of movements real dangers little suspected by others. During the bi-metallism campaign of 1896 he wrote to Archbishop Corrigan, "There is a dangerous element in this campaign for many of the Populistic theories tend to anarchy and socialism";²⁴ and toward the end of his days, in 1918, he confided to Father Joseph Husslein, S.J., the imminence of another cycle of anti-Catholic persecution.²⁵ He was a recognized student of canon law and liturgy, his opinions were often sought by highly placed members of the hierarchy, and his directions were always minute and thorough.²⁶ His wonderful, kindly eye seemed to read character and he made excellent appointments.

This chief shepherd loved justice and he dispensed it tempered with mercy. He loved peace, too, and he would sacrifice all but principle for it.²⁷ His personal life was austere. His meals were frugal, his clothes sometimes well-worn; he received relatively little personal income. It was years before he installed a telephone or used an automobile. Even in his last years he himself typed or wrote in longhand many of his letters. He had a childlike simplicity and a genuine humility. He neither sought nor received public attention. He worked silently. He preferred to let Monsignor McCarty and Father Belford be the public spokesmen for the diocese. He "had just reason to dislike newspapers," as he wrote in 1904 to the Visitation Nuns,²⁸ echoing a similar sentiment expressed to them ten years earlier, when he wrote, "Nowadays the newspapers profess to know about ourselves even before we know it."²⁹

Brooklyn's second ordinary was a prayerful bishop. Every trip he made to Europe was a pilgrimage that included reverent visits to Rome and to Lourdes. While at home he made frequent pilgrimages to Our Lady of Lourdes Church, Brooklyn. Early in his administration he began asking the Visitation Nuns for prayers for the archbishops, meeting on matters of grave import,³⁰ and for prayers during the hearings in 1894 before the state's constitutional convention.³¹ He asked also for prayers for himself, that he might be a "faithful bishop," that "the good God will . . . grant me the grace to walk in the footsteps of the holy Archbishop of

Milan whose name I bear.”³² The prayers were surely granted, for, in the words of his auxiliary, he died “a devoted citizen, a cultured Christian gentleman, a zealous priest and a noble bishop”;³³ and it was the considered judgment of his metropolitan, Archbishop Hayes, that “he was one of the great prelates of America.”³⁴

The archbishop of New York also stated that Bishop McDonnell had given himself so loyally to Brooklyn that it seemed that New York City had faded from his memory. The diocese with which he had identified himself so completely was the most populous in the United States. In 1921 it numbered 821,337 Catholics and was exceeded by only three archdioceses.³⁵ The bishop gathered together for the work of the Church: one auxiliary bishop, 496 diocesan priests, 122 priests of religious orders, 124 brothers, and 2,456 sisters. He welcomed into the diocese new religious communities to support the expanding educational and charitable systems. He invited foreign-language religious, both men and women, for the polyglot congregations and he was especially solicitous about their charges. He dedicated 118 new churches and left 26 mission chapels in the diocese. During his administration 58 parish elementary schools were built as well as secondary schools, a preparatory seminary, and two new colleges (including the short-lived Brooklyn College of the Jesuits).³⁶

There was scarcely a form of human misery for which he did not provide. He enlarged child and infant care, put Catholic welfare workers in the courts, improved old and built new institutions of mercy, and encouraged lay participation in the works of the apostolate. He gave to the diocese the widely read weekly *Tablet* and he appointed the first superintendents of education, charities, and cemeteries and director of the Society for the Propagation of the Faith. He held three synods and organized an effective diocesan curia. Thus Charles Edward McDonnell built up the Kingdom of God on Long Island and in the building he purified and strengthened, as only a Catholic bishop could, the social life and fabric that made Brooklyn and Long Island great. This he did, be it said, too, through the faithful priests, zealous religious, and devoted laity who knew him for their revered shepherd.

*THE DIOCESE UNDER HIS EXCELLENCY,
THE MOST REVEREND THOMAS E. MOLLOY,
S.T.D., ARCHBISHOP-BISHOP OF BROOKLYN*

BROOKLYN'S THIRD BISHOP, Thomas Edmund Molloy, was born on September 4, 1884, at 10 Pearl Street in Nashua, New Hampshire. He was baptized five days later by Father Patrick Holahan at the parish Church of the Immaculate Conception.¹ The infant's father, John Molloy, who had come to America from Leitrim, Ireland, and his mother, Ellen Gaffney, a native of Roscommon, had been married in the Church of St. Charles Borromeo in Brooklyn on June 20, 1879, by the pastor, Dr. Francis J. Freel.² About three years after that event, the young couple moved to Nashua, New Hampshire, then a town of about 12,000 inhabitants, containing a large number of Irish and French Catholics, and there the father of the future archbishop established a prosperous provision business.

Thomas was the fourth of eight children. He first attended the local public school and then, after it was built, the parish school. He served as an altar boy and gave early evidence of an attraction for the priesthood. After graduation the youth studied at St. Anselm's College, Manchester, conducted by the Benedictine Fathers, from September, 1899, to June, 1903, when he received a "junior diploma" certifying the completion of two or three years of college.³ The young collegian then came to Brooklyn where he entered St. Francis College in September, 1903, as a senior boarding student.⁴ On July 5 of the following year he applied to Monsignor

George W. Mundelein, the chancellor, as a candidate for the priesthood of the diocese and the next day he took the entrance examination for the seminary.⁵ That fall he entered St. John's Seminary and in October he sailed for the North American College in Rome.

Father Molloy was ordained a priest by Pietro Cardinal Respighi, the cardinal vicar of Rome, at the Basilica of St. John Lateran on September 19, 1908. After further studies he returned to Brooklyn in the following year. The young priest was assigned as an assistant in the parish of St. John's Chapel, which was soon to yield as parish church to the new Church of Queen of all Saints. The pastor of the parish, who was Monsignor Mundelein, was elevated to the episcopacy on September 21, 1909, becoming the first auxiliary bishop of the diocese of Brooklyn, and Dr. Molloy served awhile as his secretary. Six years later Bishop Mundelein would become Archbishop of Chicago and, in 1924, its first cardinal. Meanwhile, in 1914, Dr. Molloy was appointed spiritual director for the newly formed Cathedral College, and in October, 1916, he began teaching philosophy at the recently opened St. Joseph's College for Women.

Early in July, 1920, the priests and people of the diocese rejoiced to hear that the Holy Father, Pope Benedict XV, in response to Bishop McDonnell's petition, had named Dr. Thomas Edmund Molloy to be the Auxiliary Bishop of Brooklyn.⁶ McDonnell was in Rome at the time and upon his return he consecrated the young priest as titular Bishop of Loria and auxiliary to himself. The ceremony took place at St. James' Pro-Cathedral on Sunday, October 3, 1920, with Bishop Edmund F. Gibbons of Albany and Bishop Thomas J. Walsh, of Trenton, acting as the co-consecrators. Bishops Michael J. Curley of St. Augustine, Jeremiah J. Harty of Omaha, Michael J. Hoban of Scranton, Thomas F. Hickey of Rochester, and Joseph H. Conroy, auxiliary bishop of Ogdensburg, were also present. The chaplains to Bishop McDonnell were Monsignori Michael G. Flannery and James J. Corrigan. Fathers James T. Kelty, Matthew L. Quealy, and Charles F. Hynes were masters of ceremonies and Fathers Peter Donohoe and Peter Quealy served as chaplains to Bishop Molloy. Hundreds of priests and religious and many more of the Faithful crowded

the edifice. The sermon, which was delivered by Father John L. Belford, was an impressive discourse on the perpetuity and unity of the Church. Luncheon was served at the Elks Club on South Oxford Street and among those present as guests of the newly consecrated bishop were Archbishop Patrick J. Hayes of New York, Bishop McDonnell and the other bishops, and members of the clergy. Monsignor Michael G. Flannery was toastmaster; while Monsignor Edward W. McCarty spoke for the clergy and, in their name, presented a purse. Dr. William F. McGinnis paid tribute on behalf of the alumni of the North American College and Father William K. Dwyer spoke for St. Francis College. The new auxiliary made the concluding remarks.⁷

Thereafter, Bishop Molloy assisted in the administration of the diocese until that August day in 1921 when the second bishop of Brooklyn died. On that occasion the consultors, under the presidency of the vicar general, Monsignor George M. Kaupert, selected the auxiliary bishop to be the administrator of the vacant see.⁸ His Holiness Pope Benedict XV confirmed their choice and the unexpressed wish of the priests of the diocese by electing on November 21, 1921, Thomas E. Molloy to be the third ordinary of Brooklyn.⁹ The third bishop of the diocese of Brooklyn was installed on February 15, 1922. Snow, driven by a biting wind, swirled about historic St. James' Pro-Cathedral all that day and far into the night, but the church was crowded with laity, religious, and members of the clergy. Fourteen members of the hierarchy were present at the sacred rites. Archbishop Hayes installed the new bishop and delivered the sermon. Then Monsignor McCarty spoke briefly in the name of the clergy and concluded with the prayer:

Priests and People unite in earnestly hoping that your years in the Episcopate will be lengthened out to ripe old age. But realizing the heavy responsibility that will rest upon you always, we call upon the titular saints of all the churches of the Diocese to join with our clergy and laity in appealing to God to still further increase your ability; to ask God to lend you His Wisdom and Justice; to fill your heart with permanent love for God and with God-like love for Priests and People; and to grant you the constant companionship of the Immaculate Mother and our devoted St. Joseph. May your administration

be garlanded from beginning to end with harmony, happiness and prosperity.¹⁰

In his address from the throne the new bishop revealed a comprehensive interest in the welfare of Church and State. He renewed his loyal devotion to the Holy Father, pledged a cooperative association with his metropolitan, reminded himself and his clergy of their common privilege and responsibility, rejoiced over the aid promised by the religious, and found comfort in the past cooperation of the Faithful. He saw the future promising and radiantly hopeful with opportunity of almost limitless achievement for high aims and holy purposes. He concluded:

I am entering office at a critical moment in the history of the world. And I feel a deep sense of responsibility in exercising authority even within the limited realm of my spiritual jurisdiction, while there is so much unrest, unhappiness and uncertainty in the mind and heart of humanity. In the period of world reconstruction and of national readjustment through which we are presently passing, there is grave need of broad, enlightened, moral leadership if we are to lead men along the paths of peace, order and righteousness. That I may fully measure up to my solemn duty in this regard and may fully satisfy the other requirements of a useful, fruitful, beneficent Episcopate, will be the constant petition of my fervent prayers, the ideal of my future labors and the goal of my finished life.¹¹

After the ceremonies Bishop Molloy entertained the clergy at luncheon at Silsbe's restaurant on Fulton Street near Borough Hall. At its conclusion the archbishop spoke again and the youthful bishop responded.

Over 15,000 of the laity gave the bishop a public reception on Sunday evening, February 19, at the 106th Regiment Armory, at Bedford and Atlantic Avenues. Thomas E. Murray, K.S.G., presided and presented a speaker from each county—Justice William J. Kelly, Justice Leander B. Faber, James E. Burns, M.D., mayor of Glen Cove, and Judge Martin T. Manton—and Joseph F. Keany, K.S.G., president of the Orphan Asylum Society, who read a pledge of loyalty from the laity. Bishop Molloy in turn expressed the hope that Brooklyn, famed as the city of churches, would come to be known as the city of church-going people. He promised a constructive diocesan program and he looked "forward to my new duties hopefully, confidently and unafraid and I shall always



Most Reverend Thomas E. Molloy, S.T.D.
1885-

Second Auxiliary Bishop of Brooklyn
Third Bishop of Brooklyn



Most Reverend Edward J. Galvin, D.D.
1882-
Founder of the Society of St. Columban
Bishop of Hanyang, China



Most Reverend Aloysius Willinger,
C.S.S.R., D.D.
1886-
Bishop of Monterey-Fresno



Most Reverend George Caruana, D.D.
1882-1951
Apostolic Nuncio to Cuba



Most Reverend William McCarty,
C.S.S.R., D.D.
1889-
Bishop of Rapid City, S.D.

thank God for giving me a clergy and a people unsurpassed by any other community." ¹²

The Long Island Chapter of the Knights of Columbus and 5,000 men tendered the bishop a banquet at the same place on Wednesday, February 22. Unlimited confidence and loyalty were pledged and enthusiastic prophecies for the future were made by the lay speakers. The bishop in responding pointed to the need of religion and morality, of high ideals, clear thinking, right moral action, and fraternal cooperation by the individual in order to supplement and vivify the new League of Nations.¹³

With the word *Humilitas* and the motto *Salus Animarum Suprema Lex* chosen for his episcopal coat of arms, the new ordinary took up his residence at 367 Clermont Avenue, which had been the home of his two episcopal predecessors. After dwelling there for a decade he dismantled St. John's Chapel and the old foundations of the proposed cathedral and began to build the Bishop Loughlin Memorial High School for boys. He opened the school in 1933 and, assigning the episcopal mansion as a residence for the teaching brothers, he made his new home a few blocks away at 280 Washington Avenue, next door to St. Angela Hall. When that school was enlarged a few years later, he again gave up his house to the teaching sisters and moved a few hundred feet into the former Pratt mansion at 241 Clinton Avenue which stood alongside St. Joseph's College for Women. Thus, all his priestly and episcopal life has been lived in the same area, a center of Catholic education and only a few minutes walk from the chancery office building which he opened at Clermont and Greene Avenues in 1930.

We may now, with a quick glance, survey the broader and more significant features of the social and ecclesiastical scenes as they unfolded during the more than three decades that have elapsed since the installation of the youthful bishop. The following short summary of these events, among the most momentous in the history of the world, may serve as a background and frame for this history of the diocese of Brooklyn under the administration of its third bishop.

On January 22, 1922, a brief two months after designating the

third ordinary of the Brooklyn Diocese, Pope Benedict XV died. His successor, Pope Pius XI, was crowned on February 12, 1922, three days before Bishop Molloy's formal installation. The first act of the Supreme Pontiff was to give his benediction *Urbi et Orbi* from the outside loggia of St. Peter's, thus stepping into the world to bless it, indicating thereby that the Church would no longer remain on the defensive. He then proceeded through the ensuing years to issue some 30 magnificent and divinely wise encyclicals covering every phase of human life. Generally they were reported in full in the secular press as were his frequent pronouncements, beginning in 1931, over the Vatican radio broadcasting station. Noteworthy also was his encouragement of Catholic lay associations for social and religious activities under the direction of the hierarchy. On February 11, 1929, the erstwhile prisoner of the Vatican made the Lateran Pact with the Italian State, which ended a 59-year estrangement. By it the Holy See renounced its just title to the Papal States and, in return, it was assured all that was necessary for its liberty and independence in the spiritual government of the diocese of Rome and of the Catholic Church in Italy and throughout the world.

The Supreme Pontiff's reign corresponded to the gradual failure of the League of Nations as an instrument of world peace and the growing menace of the modern totalitarian State which was exemplified in communism, fascism, and nazism. Against this rising worship of the State, the Pope in his tiny temporal domain proved to be a tremendous spiritual force. Nowhere did human liberty have a doughtier or more outspoken champion. When he died on February 10, 1939, on the verge of the cataclysm he had labored to avert, the democratic world was plunged into grief. All faiths praised him, The American Congress adjourned in respect on February 13, 1939, which was an unprecedented reverence, and New York City lowered its flags on the day of his burial.

All over the world multitudes at their radios were in that way present at St. Peter's in Rome for the papal obsequies. So, also, they followed the proceedings of the subsequent conclave and the ceremony of the coronation of the succeeding Pontiff. The grief of the faithful was tempered with joy when the Papal Secretary of State, Eugenio Cardinal Pacelli, was crowned on March 12 as

Pope Pius XII. The new Pontiff was widely travelled and well known in Europe and in the United States, where, from October 8 to November 7, 1936, he had flown nearly 8,000 miles, visiting 12 of the 16 ecclesiastical provinces, conferring with 79 bishops, lunching with the President of the United States, and including in his itinerary a stay of some days at Inisfada, the home of Nicholas F. Brady in St. Mary's parish, Manhasset, Long Island.

Shortly after his coronation, the Holy Father spoke to the whole world, emphasizing what would be the theme of his outstanding pontificate—that "peace is the work of justice"—and condemning statism, dictators, and treaty breakers. After World War II began on September 1, 1939, he labored constantly for its mitigation and he frequently enunciated the conditions of enduring peace, developing, at the same time, a whole body of doctrine upon the subject and applying it in his many diplomatic efforts. Again and again, after the war ended, Pope Pius XII besought aid for the survivors in the war-torn lands. The Supreme Pontiff developed the social doctrines of his predecessors and he ranged far and with true liberalism in the fields of the sacred and profane sciences. Notable also was his practical application of the principles involved. Most significant was his constant recourse to the necessity and the means of grace. In February, 1946, he created the almost unprecedented number of 32 new cardinals, of various nationalities, emphasizing thereby the supranationality of the Church. Indicative of the modernity of that ancient Church many of the cardinals-elect, including four from the United States, travelled by airplane to the consistory. The future ages of faith will always remember November 1, 1950, when the Holy Father solemnly defined the dogma of the Assumption of the Blessed Virgin Mary. In further tribute to Our Lady and motivated also by the dangerous condition of world affairs, Pope Pius XII inaugurated in 1953, on the centenary of the definition of the dogma of the Immaculate Conception, a Marian Year of homage and prayer to the Mother of God. The world felt the goodness and wisdom of this great man, whether it read his allocutions in the daily press or listened to him on the radio or thronged to him in person, seeking a word of encouragement and the guidance and the blessing of the Fisherman.

The world upheavals of the past 30 odd years left their mark also upon the United States. Here, during the 1920's prosperity and prices mounted to a financial crash that began in September, 1929, and resulted during the succeeding years in a disastrous economic depression. In March, 1933, when Franklin D. Roosevelt, the successful Democratic candidate, took the presidential oath of office, banks were closing, bread lines were growing in every city, and the unemployed numbered over 12,000,000 persons. During his tenure of office, President Roosevelt introduced the New Deal social legislation, some of which had precedent in principle in the papal encyclicals. He stood "left of center" and concentrated immense power in his hands. Unhappily, he devalued the dollar, "packed" the Supreme Court, and in defiance of American tradition succeeded in being elected to the presidency four times.

Other momentous social changes had also been taking place throughout the United States. Immigration, which had severely contracted during World War I, rose to 805,228 during 1921. Quotas were restricted that year and still further reduced subsequently, until in 1927 the total number annually admissible was fixed at 153,774, two-thirds of them to come from Great Britain, Ireland, and Germany. From the year 1949 on, about 125,000 additional displaced persons began to be admitted annually.¹⁴ In 1930 the foreign-born people living in the United States numbered 14,204,149, and with their children they amounted to 38,727,593 persons or nearly one-third of the population of the nation. In that year the foreign white stock formed 73.3 per cent of the total population of New York City.¹⁵ However, whereas in 1930 the nation's foreign-born comprised one-ninth of the country's population, twenty years later it had declined to one-fifteenth. Despite the falling off of immigration, the national population climbed to 122,775,000 in 1930 and, soon averaging a growth of 2,500,000 persons yearly, reached 160,000,000 by August 9, 1953.¹⁶

The growth of the population was accompanied by other interesting changes in its composition. In 1898 the birth rate had been 36.4 per thousand; it fell to 16.6 in 1933 but rose to 24.5 in 1951. During the same period the national death rate had dropped from

20.3 to 9.7. The average American family in 1930 consisted of only four persons and, as the birth rate fell, it became still smaller. By 1940 less than one family in ten had four or more children under 21 years of age, and half of the American families had no children at all. Ten years later each of the 39,000,000 American households averaged only three persons, and as the child population dwindled older age groups became numerically larger. While the purchasing power of the dollar continued to fall, income increased. The average American family's income, which in 1944 stood at \$2,500, rose by 1951 to \$3,700. At the same time, the average work week dropped from 41.6 hours in 1952, to 39.6 in September of 1953.¹⁷ By 1952 the majority of the nation's population, 64 per cent, had become urban.

The national income, which amounted to \$83,000,000,000 in 1929, dropped to less than half of that figure in 1932, but it rose again by July, 1953, to an annual rate of \$288,000,000,000—over one-third of it in manufacturing, one-fourteenth in agriculture, and one-ninth in the business of government.¹⁸ In 1946 nearly 57,000,000 persons, of whom more than one-fourth were women, were employed in non-military occupations, whereas during July, 1952, the national civilian labor force had increased to over 44,000,000 males and nearly 20,000,000 females. Symptomatic of the period the zipper, air conditioning, television, radar, and atomic energy were adding to the conveniences and uncertainties of life.

While America remained largely conservative—at least in the expressed objectives of its politics, morals, and education—there came to the fore increasingly secular sentiments and tendencies. The national divorce rate rose steadily, mounting from one divorce in 18 marriages in 1887, to one in every four marriages in 1946;¹⁹ while the clamor for rendering divorce easier and for legalizing birth “control” and euthanasia contrasted with the undeviating standards of the Church that might be seen on every side. Thus, in 1947, while it was being declared that the family system was breaking up,²⁰ the Catholic Church throughout the country was holding extraordinary “holy hours” for the preservation of family life. Despite the immense amount of money spent on education, neither intelligence nor morality seemed to benefit proportionally. In 1939 a distinguished educator found the country

moving toward "a state of cynicism, vulgarity, brutality and malignity" because of the "cheap, superficial, mechanistic materialism which has characterized the last two decades." ²¹

Despite these discouraging manifestations, the percentage of general church membership in the total population rose from nearly 40 per cent in 1920 to over 50 per cent in 1952. In the latter year the approximately 300 religious bodies in the nation had a church membership of over 81,000,000.²² Catholics formed about 36 per cent of that total number.

Unhappily, there were recurrences of anti-Catholic sentiment. Avowed hostility to the Church deprived Governor Alfred E. Smith of the Democratic presidential nomination in 1924. Although nominated in 1928, intolerance again combined, in the Democratic South as well as throughout the country, with prohibition groups to defeat him in the election. During that campaign there was circularized a stupendous mass of false and vile literature, with the result that a large part of the nation was persuaded to believe in the charges against the Catholic Church and the peace and unity of the nation were gravely menaced.²³ Nevertheless, a great secular journal, the *New York Times*, editorialized on November 3, 1928: "Catholics have exhibited more wonderful restraint under attacks upon their church; they have kept silent even in the face of notorious misrepresentations and calumny. . . . Those who under great stress when reviled, reviled not again, illustrated the more excellent way—the Christian way." In the same strain the editor of the *Atlantic Monthly* wrote, "This Church, quite alien to most of us, has taught us a lesson in manners and morals." ²⁴

A decade later the Jehovah Witnesses, with headquarters in Brooklyn, were reprimanded in court for refusing to salute the American flag, but they were not molested in their distribution of anti-Catholic tracts throughout the diocese. Again, Catholic parents found difficulty in securing for their own children, whom they chose to send to parish schools, a share of free transportation for which they paid as taxpayers. The child's right to this service was legalized in New York State in 1938 and throughout the nation in 1947.²⁵ Another source of contention was the "released time" period allowed by certain of the states, for the religious in-

struction of children attending public schools, and made use of by children of different faiths. The controversy was finally settled to the satisfaction of Catholics and many others by a decision of the Supreme Court of the United States filed on April 28, 1952.²⁶

The official ire of several Protestant bodies was aroused by President Roosevelt's appointment in 1939 of the Long Island Episcopalian, Myron C. Taylor, as his personal representative to the Vatican, and upon Taylor's reappointment by President Harry S. Truman in 1946.²⁷ The latter's unsuccessful attempt in 1951 to nominate General Mark W. Clark as Ambassador to the Vatican met with the same opposition. In the forefront of the unduly alarmed Protestants were the Methodist Bishop G. Bromley Oxnam and the writer and lecturer, Paul Blanshard, a former officeholder in the administration of the city of New York. Their names came to stand, in this enlightened age, as the most prominent standard bearers of the enduring and ignoble anti-popery tradition. Peculiar to the period also had been the espousal of communism by some American "intellectuals," a proportion of whom have since acknowledged their error.

Indicative of the overdue recognition of the place that representative Catholics had won by their talents and by their devotion to their country, was the appointment by Roosevelt of four Catholics to cabinet posts—almost as many as had been so honored during the entire previous history of the country. There were other evidences of good feeling during the period, such as attempts on the part of mixed religious groups at better understanding. Then, too, a considerable number of non-Catholics were favorably impressed by the balanced ethical system of the Church as it had been revealed during the prohibition controversy and by the outstanding moral leadership of the popes; while in World Wars I and II they had come to know and to respect Catholic fellow Americans.

Metropolitan New York dreamed briefly early in 1939 of the world of tomorrow in which the machine would minister to mankind, when it dedicated the perisphere and trylon for the World's Fair that opened at Flushing Meadows, Long Island, on April 30, 1939, the sesquicentennial anniversary of the inaugural of George Washington. But in four short months the dreams vanished and

the machine was turned to man's destruction. The war that followed raged for two years before Japan's "sneak attack" of December 8, 1941, united our nation and formally ranged us beside England, Russia, China, and the occupied countries against Japan, Germany, and Italy. The United States then rose to the greatest war effort in the history of mankind and in 1945, the mightiest year in American history, brought the war to a successful conclusion in the European zone on May 6 and in the Pacific theatre on August 15.

As usual, American Catholics rallied to the flag in 1941. Their hierarchy pledged themselves to marshal all the spiritual forces at their disposal, "to render secure our God-given blessings of freedom." All over the land Catholics of all ages contributed to blood banks, bought war bonds, served in various emergency civilian, war relief, and home protection jobs, salvaged metals and papers, and sent money, food, and clothing to the war-ravaged peoples. Parishes and institutions placed their facilities at the service of the nation. Each parish had its honor roll for the young and middle-aged men and women, too, now absent in the service, and each had its growing number of gold stars for those who had made the supreme sacrifice. Catholics, who comprised about 20 per cent of the country's population, supplied approximately 4,000,000 of the 17,000,000 men and women in the armed services of the nation.²⁸ The diocese of Brooklyn alone gave 214,622 Catholics to the armed forces. Brooklyn and Queens Catholics formed nearly 40 per cent of the total from those boroughs and 5,441 of these died in service.²⁹

Phoenixlike, seven years later on the same Flushing Meadows that had served as the stage for the pageantry of the dream of the world of tomorrow and, farther east, at Lake Success, the United Nations Organization for world peace began the attempt of achieving what the older League of Nations had failed to do. But the efforts of the new organization were constantly thwarted by the Communist government of Russia which was extending its despotism throughout the world, until by 1953 over 800,000,000 people had succumbed to its atheistic control. In the process, that government and its satellites brought bitter persecution to millions of Catholics, including many modern martyrs. On May 9,

1953, the Vatican officially declared that 20 archbishops and bishops, including Brooklyn-born Francis X. Ford, had lost their lives in Communist countries and that 139 cardinals, archbishops, and bishops belonged to the "church of silence," as the Pope designated the Church suffering persecution in Communist countries.³⁰ In fact, the "cold war" that followed World War II, threatened, after the outbreak of war in Korea in 1950, to erupt into another world war at any time. In that country in less than three years the United States forces alone had suffered over 135,000 casualties. It seemed evident to all but the godless that humanity could not survive much longer unless God ruled its ways, for man now held in his hand the atomic power that threatened the total destruction of human society.

In November, 1939, shortly after the outbreak of World War II, the bishops of the American Church, gathered at the Catholic University of America, commemorated the sesquicentennial of the establishment of its hierarchy. Pope Pius XII sent a letter testifying to his edification at American Catholics, encouraging their continued efforts, and indicating the perils of education without religion. Three years later, upon the occasion of his episcopal silver jubilee, the Faithful of America sent him a generous purse and multitudinous spiritual bouquets.³¹ Their Church had now grown to be foremost among the nations. The Catholic population, which in 1930 numbered 20,215,000 of the Faithful, served in 106 sees by 26,825 priests, had grown, by the year 1952, to number 30,425,015 souls, 45,222 priests, 104 sees, and 25 provinces.³² It was the greatest spiritual force possessed by America which then lay squarely in the stream of history.

The province of New York, which was no small part of that spiritual domain, had lost its metropolitan on September 4, 1938, in the death of Patrick Cardinal Hayes. He was succeeded on April 15 following by Archbishop Spellman, now cardinal. The Catholics of the diocese of Brooklyn had become by the end of 1952 the most numerous constituency of that province, for they numbered 1,391,714—a figure surpassed within the nation only by the archdioceses of Chicago and Boston.

Although Manhattan decreased slightly in population after 1920, the other boroughs increased until by the end of 1952 it

was estimated that New York City numbered 8,053,000 people.³³ Queens accounted for nearly 20 per cent of that number; while Brooklyn, now exceeded as a populated community only by Chicago and New York City as a whole, contained nearly 35 per cent of the city's population.³⁴ The ancestral backgrounds of the inhabitants of the city had also changed vastly. If, in 1853, one-third of the residents of Kings County spoke with an Irish brogue or a German accent, nearly a century later the city's Irish-born and first generation of natives formed only 7 per cent of the population, Italians, 14 per cent, and Jews, 28 per cent.³⁵ The religious affiliations of the citizens of Brooklyn had also changed during the preceding half-century.

No longer was Protestantism in the ascendancy—if we may accept a recent study—as it had been in 1900 when 51.9 per cent of Brooklyn's population was listed as Protestant, 34.2 per cent as Catholic, and 13.8 per cent as Jewish. In 1930 the Catholic constituency had become the most numerous, forming 35 per cent of the borough's population; while Protestants comprised 32 per cent and Jews, 31 per cent. By 1945, however, the religious loyalties of the residents of Brooklyn revealed a different pattern. At that time, Catholics formed 32 per cent, Jews, 37 per cent, and Protestants, 29 per cent of the residents. It was further reported that the fidelity of the Catholics to their religion was considerably stronger than that of the other faiths to theirs.³⁶

The enumeration of all the items needful for an adequate description of the city and of its most populous borough would require many volumes. A few items must suffice to reveal the almost incredible contrast to the life and scenes of Brooklyn Village of 1816, of the new-born city of Brooklyn of 1834, of the sprawling municipality of 1853, and of the large metropolises of 1892 and of 1921. Some measure of its present greatness is revealed in otherwise dry statistical information. In 1953 the city teemed with incessant activity, its traffic roared ceaselessly. Ten giant bridges crossed its rivers and nearly twice as many tubes bored under them. Its ferries transported over 60,000,000 travellers yearly, the subways carried 2,000,000,000 passengers, and the buses and the city's trolleys carried nearly as many. New York City manufactured annually billions of dollars worth of products. In 1952 the city had

over 3,000,000 telephones—as many as in all of South and Central America, and more than twice as many as in all of European and Asiatic Russia. The two millionth telephone instrument on Long Island was installed on March 23, 1953. On November 20, 1953, the fifty millionth telephone to be put into service in the United States was installed in the White House at Washington.³⁷ The city's executive budget submitted for the period 1953-1954 amounted to more than \$1,500,000,000—nearly 23 per cent of it for education, 22 per cent for welfare and health, and over 10 per cent for the police and fire departments.³⁸

Brooklyn alone had over 2,000 miles of paved streets and over 2,000 miles of transportation lines. Queens had almost as many. Long Island was criss-crossed with splendid automobile parkways. The Long Island Rail Road daily operated 755 trains and carried over 135,000,000 passengers annually on 1,000 miles of tracks. From all over the world shipping and sky lanes converged at Brooklyn and Queens. Brooklyn ranked as the third greatest industrial center in the nation. It was America's biggest grocery store. It traded with 200 foreign ports in 71 countries. It handled two-thirds of the salt water traffic of the port of New York and one-third that of the whole nation.

The diocese of Brooklyn shared in the stirring events of the past three decades. The Brooklyn Church felt their impact and in turn provided an invaluable spiritual haven for an ever-changing society. Vast and bewildering as were the social changes and the transformations of the physical scene, just as remarkable to the eye, and in their eternal values immeasurably more important and far reaching, were those transformations that marked the growth of the spiritual entity that was known as the diocese of Brooklyn.

The Catholic population of the diocese had risen from 821,337 in a general population of Long Island's four counties of 2,723,644 in 1921, to a body of Faithful who, in 1952 numbered 1,391,714 in a general Long Island population of 5,336,894.³⁹ It was the first time since the beginning of the 19th century that Catholic growth had not been at a faster ratio than the growth of the civil population, but it was readily understandable in view of the fact that most of the newcomers had come from areas with fewer Catholics in proportion to the general population than had hitherto pre-

vailed in the diocese of Brooklyn.⁴⁰ During the 1920's the Church in Queens experienced a considerable growth from an influx of New Yorkers as well as of Brooklynites. The migration continued during the next two decades and spread farther east as well, until the Church in Nassau was almost tripled in size.

New parishes were established and new churches, schools, and convents arose. Although the depression years sharply curtailed building, some notable accomplishments, such as the new seminary and additional diocesan, parish, and community high schools, were effected. The 1930's also marked the growing deterioration of some of the older Brooklyn parishes, with the consequent merging of some and the closing of others. Happily, the diocese weathered the financial storm of that period, and while the depression slowed down building operations and the involvement in war stopped them altogether, the cessation of this material activity diverted more attention and energy to other and more spiritual aspects of Catholic life.

Surveys made of the expanding Negro population were followed by more efforts for their spiritual needs. Then with the influx of Puerto Ricans, in the middle of the century, similar effort was begun on their behalf. Studies were made, from time to time, of the diocesan charities and the results became manifest in better coordination and supervision. Diocesan administration was constantly improved by revamping old commissions and creating new ones. Most notable of all was the more intense cultivation of the spiritual life. New opportunities for more spiritual living were inaugurated for priests, religious, and laity. The spiritual organization of new lay groups was especially remarkable.

The reader may proceed, then, to examine in the following chapters something of the accomplishments of the Church of Brooklyn since 1921 that have brought it to its present blessed, happy, and unprecedented estate.

THE BROOKLYN CLERGY

THE NATURAL AND SUPERNATURAL EQUIPMENT with which Bishop Molloy began his career as ordinary of the diocese of Brooklyn had been given many opportunities for exercise in the circumstances of his earlier ministry. He would now aim at reorganizing the diocesan administration and the institutions and activities of the diocese so that they might attain the maximum of unity and efficiency. He proposed, moreover, to meet the demands and the needs of the new age by developing new agencies and new activities.

He studied the situation deliberately and then, four years after taking possession of his see, the third bishop of Brooklyn summoned the clergy on February 8, 1926, to his first synod. The gatherings were held at St. James' Pro-Cathedral—the first to be held there—on February 25-26.¹ The synod was attended by 463 diocesan priests (46 others had been excused), 29 seminarians, and 17 priests of religious communities. The decrees of this sixth synod of the diocese of Brooklyn were promulgated under 21 titles and comprised 280 paragraphs. The legislation reaffirmed the binding character of the earlier statutes and, in addition to citing them, it made frequent reference to the recently promulgated Code of Canon Law.²

Something of the progressive development of the administrative machinery of the diocese may be seen by referring to the diocesan curia as it was first formed by Bishop Loughlin and then developed by Bishop McDonnell. If the latter had few officials in his curia, Bishop Loughlin, except for the last four years of his administration, had scarcely any. A glance at the *Catholic Directory*

published in 1953 reveals something of the scope and the detail of the present-day organization. This volume lists the following diocesan officials and commissions: vicar general, chancellor, presiding and associated judges of the diocesan tribunal, diocesan consultors, promoter of justice, defenders of the marriage bond, notaries, advocates and procurators, secretaries of the diocesan tribunal, synodal and pro-synodal judges, synodal examiners, parish consultors, urban and rural deans, council for the administration of church property, commissions for parish boundaries, seminary advisory commissions, and, in addition, many other commissions and offices dealing with organizations and activities concerned more immediately with the Catholic laity, which are discussed later in this narrative.

Aided by his officials and commissions, his priests and religious, the bishop proceeded through the years to guide his flock on devotional, patriotic, educational, charitable, and financial matters. Opportunity for more personal leadership was frequently presented to him by the unending round of functions for which his presence was sought and at which he invariably addressed those who were present. Frequent pastoral letters written to the clergy and prominently carried in the *Tablet* flowed from his pen, to illuminate the needs and objectives of the Church and its members, whether on the parochial, national, or international level. His foreword in the annual syllabus of the Sunday pulpit instructions, occasional directions dispatched to the clergy from the chancery office, the episcopal visitation of the parishes for the administration of the sacrament of Confirmation, the participation in a parochial or sacerdotal anniversary celebration, school commencement exercises, and the funerals of his priests have all been utilized by Brooklyn's bishop to maintain helpful and friendly contact with the clergy of the diocese. The semi-annual clergy conferences and annual retreats offered Bishop Molloy other opportunities to supply direction to the clergy in their labors for the salvation of souls.

The old chancery office at 101 Greene Avenue and the premises at 66 Boerum Place quickly became overcrowded, and more suitable office room with ample and modern facilities was soon needed for the vast and growing business of the large diocese. The bishop

thereupon opened in 1930 a modern five-story office building at 75 Greene Avenue to house the chancery and some of the agencies of diocesan business. Ten months later he opened next door on Clermont Avenue an adjacent chancery residence. An idea, for instance, of some of the activities of the chancery office may be gleaned from those in which the officials deputed to care for the sacrament of marriage participate; thus, during 1952, the chancery office granted 6,380 matrimonial dispensations of various types and interviewed over 3,000 people with regard to possible annulments, dissolutions, or separations. When the chancery building again proved too small for much of the other diocesan business, two more floors were added to it in 1938. Then in 1945 a modern downtown office building at 191 Joralemon Street was taken over and remodelled to serve as the headquarters for several of the hitherto scattered offices of other diocesan activities.

The third bishop of Brooklyn frequently acknowledged his high regard for his priestly coadjutors and their valued and devoted services in the administration of the diocese.³ As of November 5, 1951, 54 of the diocesan clergy were domestic prelates and 11 were papal chamberlains.⁴ Brief reference may be made to a few of the more prominently placed officials before considering the general body of the clergy.

Upon his accession the bishop reappointed the two vicars general who were in office when Bishop McDonnell passed away. They, in turn, died within a short time of each other—Monsignor Joseph McNamee, pastor of St. Teresa's, in 1927, and Monsignor George M. Kaupert, P.A., pastor of All Saints', in 1929. Thereafter the diocese had but one vicar general.⁵ In 1930 Monsignor David J. Hickey, the patriarchal founder pastor of St. Francis Xavier's parish, became the bishop's first appointee to the office. In the next year he was invested with the robes of a protonotary apostolic.⁶ He died in February, 1937. In September of that year Monsignor Edward P. Hoar, also of St. Francis Xavier's, was named to succeed him, and in 1945 he, too, received the distinction of elevation to the rank of protonotary apostolic.⁷

In the last days of 1934 the news reached Brooklyn that His Holiness Pope Pius XI had on December 22 appointed the chancellor, Monsignor Raymond A. Kearney, to be titular Bishop of

Lysinia and Auxiliary Bishop of Brooklyn. He would become the first bishop born in the 20th century and one of the seven youngest bishops in the history of the Church in the United States. The third auxiliary bishop of Brooklyn was born on September 25, 1902, in St. Bridget's parish in Jersey City, New Jersey. His family moved to Nativity parish, Brooklyn, while he was quite young and he attended the parish school. After studies at Brooklyn Preparatory School and then at Holy Cross College, he applied for the priesthood and he was sent to the North American College in Rome. He was ordained in 1927. On returning home, Father Kearney entered the Catholic University of America where he received the doctorate in canon law. He then served as assistant chancellor until October, 1930, when he was appointed chancellor, a position he has held ever since.

Bishop Kearney was consecrated by Bishop Molloy with traditional splendor at the great Church of Our Lady of Perpetual Help of the Redemptorist Fathers on February 25, 1935. Bishop Moses E. Kiley, then of Trenton, and Bishop Stephen J. Donohue, auxiliary bishop of New York, were the co-consecrators. Bishop James H. Ryan, rector of the Catholic University of America, preached, and, noting the rise of extreme nationalism abroad, declared, "Tomorrow we in America may be called to battle this terrible monster!" An archbishop, 14 bishops, 100 monsignori, 1,140 priests, hundreds of brothers and sisters, 10 papal knights, thousands of the Faithful, and representatives of the civil government attended. Luncheon for the clergy followed at the Columbus Club. Six days later the new auxiliary was tendered a banquet at the same place by 800 of the laity.⁸

Another priest taken from the ranks of the Brooklyn clergy and elevated to the episcopacy was Monsignor James H. Griffiths. He was born in Brooklyn in 1903 and was ordained from the Almo Collegio Capranica at Rome in the year 1927. He became an assistant pastor in Brooklyn until 1931 when he was named vice-chancellor. He served in this capacity, acquiring a wide reputation as an orator, until 1943 when he became chancellor of the Military Ordinariate with residence in New York. In this post Monsignor Griffiths rendered invaluable service. Additional honor and responsibility came from Rome in December, 1949, when

Pius XII named him titular Bishop of Gaza and auxiliary bishop to the military vicar, Francis Cardinal Spellman, archbishop of New York. Bishop Griffiths was consecrated by the cardinal at St. Patrick's Cathedral in New York, on January 18, 1950. The co-consecrating prelates were the Most Reverend Thomas E. Molloy, bishop of Brooklyn, and the Most Reverend William R. Arnold, titular bishop of Phocaea and military delegate. The preacher of the day was the coadjutor bishop of Albany, the Most Reverend William A. Scully.

Once again the Redemptorist Fathers' Church of Our Lady of Perpetual Help was the setting when episcopal consecration was conferred upon another son of the diocese, Monsignor John J. Boardman. The new bishop was born in Brooklyn in 1894 and was ordained from St. John's Seminary in 1921. He served as assistant pastor for ten years and then became chaplain to the Sisters of St. Joseph at Brentwood. In 1937 Father Boardman was assigned the direction of the Society for the Propagation of the Faith and for the next seven years was also pastor of St. Catherine of Genoa's, after which he was sent to the parish of the Holy Name. His elevation to the episcopacy signaled the recognition by the Holy See of the remarkable growth experienced by the society under his direction and at the same time it took cognizance of the need of his ordinary for the assistance of an additional auxiliary. The Most Reverend Thomas E. Molloy, archbishop-bishop of Brooklyn, consecrated him on June 11, 1952. The co-consecrating prelates were the Most Reverend Raymond A. Kearney, titular bishop of Lysinia and auxiliary bishop to Archbishop Molloy, and the Most Reverend Thomas J. McDonnell, titular bishop of Sela and coadjutor to the bishop of Wheeling. The Most Reverend Richard J. Cushing, archbishop of Boston, preached the sermon.

Deserving of record also in any historical sketch of the priesthood of the diocese was the elevation of others to the episcopate during the administration of Brooklyn's third bishop. Of those born in the diocese, mention may first be made of Bishop Francis X. Ford, M.M. Born in St. Joseph's parish in 1892, he was a member of the pioneer group of Maryknoll priests who left for China in 1918. He was consecrated as Bishop of Kaying in 1935 and continued his labors until February 21, 1952, when he died as a

prisoner of the Communists. The Most Reverend Apollinaris W. Baumgartner, O.F.M.Cap., born in the parish of St. Fidelis, College Point, was consecrated as titular Bishop of Joppe and made Vicar Apostolic of Guam in 1945. Bishop James E. McManus, C.S.S.R., consecrated as Bishop of Ponce, was born in the parish of Our Lady of Perpetual Help in 1900 and was consecrated there in 1947. Another child of the diocese was Bishop Alexander M. Zaleski who was born in 1906 at Laurel, near Riverhead. He studied for the archdiocese of Detroit and was ordained in 1931. He was consecrated as auxiliary bishop of that see and titular Bishop of Lyrbe in 1950.

Among other priests elevated to the episcopacy were some who served awhile in the ranks of the diocesan clergy of Brooklyn. Such a one was Bishop Edward J. Galvin, who served in the diocese from 1909 to 1912 and then became a missionary in China. This was followed by a trip to Rome where he received permission to found the St. Columban Foreign Mission Society. He was consecrated and made Vicar Apostolic of Hanyang in 1927 and was expelled by the Chinese Communists in 1952. Archbishop George J. Caruana, a native of Malta, labored in the diocese 11 years, from 1910 to 1921, when he left the pastorate of St. Leo's in Corona to be consecrated as Bishop of San Juan, Puerto Rico, on October 28, 1921. He died in 1951, after years of service as apostolic administrator and delegate in Puerto Rico, Cuba, Mexico, and Haiti. Other members of the hierarchy also may be named, such as Bishop William T. McCarty, C.S.S.R., who labored in Brooklyn from 1939-1943, prior to his consecration on January 25, 1943, as titular Bishop of Anaea and military delegate to the military vicar. He succeeded to the see of Rapid City on March 11, 1948. The Most Reverend Matthew Niedhammer, O.F.M.Cap., who was born in New York, served at St. Michael's, East New York, from 1929-1931. In 1943 he was consecrated as titular Bishop of Caloe and made Vicar Apostolic of Bluefields, Nicaragua. Still another was the Most Reverend Antonio Capdevila, C.M., born in Spain, who labored at St. Peter's-Our Lady of Pilar parish from 1932-1945. He was consecrated and made Vicar Apostolic of San Pedro Sula in 1953.

The preparatory seminary of Cathedral College of the Immacu-



Most Reverend Raymond A. Kearney, S.T.D., J.C.D.
1902-
Third Auxiliary Bishop of Brooklyn



Most Reverend Francis X. Ford,
M.M., D.D.
1892-1952
Bishop of Kaying



Most Reverend Antonio Capdevila,
C.M., D.D.
1900-
Vicar-Apostolic of San Pedro Sula



Most Reverend Apollinaris
Baumgartner, O.F.M., Cap., D.D.
1899-
Vicar Apostolic of Guam



Most Reverend James McManus,
C.S.S.R., D.D.
1900-
Bishop of Ponce

late Conception, which was conducted by the priests of the diocese, continued to demonstrate its worth during the administration of Bishop Molloy. The diocese had the pleasure in 1923 of witnessing the ordination of its first graduates. In September of that year the faculty house was enlarged by the addition of an adjoining building on St. James' Place. In 1926 the high school department was registered with the Regents of the state and in 1927 the course was lengthened by a year to six years. By 1953 over 3,000 students had attended the institution. Over 500 of them became priests of the diocese while 75 others entered religious communities.

The Seminary of St. John the Baptist, which was directed by the Vincentian Fathers, remained the diocesan major seminary for the first decade of the bishop's administration. But its capacity was so limited that it accommodated scarcely half of the candidates for the diocesan priesthood, while the other seminarians were obliged to pursue their studies elsewhere in America and abroad. Furthermore, the old building and its environs had become less suitable during the years. Moreover, since a diocesan seminary is the grave and immediate responsibility of a bishop, when he has a sufficiency of diocesan priests equipped with the specialized training for seminary teaching he will invariably depute them to staff its faculty. The old seminary was accordingly closed in August, 1932. The transition was made with the approval of the Holy Father and with genuine and lasting gratitude to the priests of the Congregation of the Mission for their excellent work and whole-souled devotion over a period of 41 years. The change in administration permitted the Vincentians to release more of their members for their own expanding educational activities. Since the opening of St. John's Seminary on September 21, 1891, until the last student had entered in September, 1930, the attendance numbered 666 seminarians, almost all of whom were ordained for the diocese.⁹

Meanwhile, Bishop Molloy purchased for \$300,000 in March, 1924, a residence and a 200-acre estate at Lloyd Harbor Village in the town of Huntington. However, because of his campaign for funds for diocesan high schools and the need to prepare his first faculty by graduate studies, he let the project lie fallow while the Dominican Sisters used the premises temporarily as an orphanage. Then on September 18, 1926, the bishop opened the residence as

the Diocesan Institute of Philosophy under the rectorship of Father, later Monsignor, Thomas A. Sharkey. Three professors from the ranks of the diocesan priesthood greeted the first students, 25 in number, who came on October 1.¹⁰

In November of the following year Bishop Molloy announced a diocesan campaign to build the new seminary, setting quotas for the parishes and allowing three years for payment. Some parishes paid their entire quotas in three months and others far exceeded their assessments. Heartened by this magnificent response, the bishop broke ground for the project the next summer and the building got under way.¹¹ The day before the new seminary opened, the bishop was able to announce that the entire project was paid for. Building and grounds cost \$2,645,084.21; the campaign total received was \$2,666,327.49. Justly and warmly the bishop of Brooklyn commended his generous people for their reverence for the priesthood. He dedicated the diocesan Seminary of the Immaculate Conception on a lovely Sunday afternoon, September 28, 1930.¹² The great concourse of people who attended the event, said to number 100,000, admired the Spanish Romanesque building with its Byzantine tower and strolled about the beautiful grounds, which overlooked Cold Spring Harbor and Oyster Bay and offered a view of the Empire State Building over 30 miles away to the west, of Huntington Harbor on the east, and of Long Island Sound and the distant Connecticut hills to the north.

The seminary began with 85 students in philosophy and the first year of theology. Each year thereafter, classes in theology were added until May 26, 1934, when the bishop ordained the first group, 23 in number, who had completed their full course at Huntington.¹³ By 1953 over 500 priests, the rising generation of the diocesan clergy, received all or part of their seminary training at Huntington. The faculty, of diocesan priests, was composed almost entirely of native-born clergy, sons of the diocese, fitted by special studies in America and abroad and by priestly experience to instruct and direct the young levites in this school of learning and of piety.

The villa at Watermill continued as a summer residence for the deacons, save during World War II when the seminarians took summer courses at Huntington or at the Catholic University of

America. The Sisters of St. Dominic used the former Institute of Philosophy as a convent and they presided over the domestic arrangements of the seminary.

The seminary building provided also a suitable and ample place of entombment for the deceased bishops of the diocese. In December, 1942, the original caskets containing the remains of Bishop Loughlin and of Bishop McDonnell were removed from the crypt at St. James', Brooklyn, and placed in a temporary vault under the main staircase. Then on September 1, 1943, in the presence of some 200 priests making their annual retreat, Bishop Molloy celebrated a pontifical Mass of Requiem and the remains were placed in a new crypt located beneath the basement sacristy of the seminary chapel.¹⁴

The problem, during the present administration, of recruiting enough clergy for the needs of the diocese has never been so acute as it was during the time of the administration of the first two bishops. Vocations to the priesthood were easily fostered in the excellent parish schools, especially since vocation campaigns were introduced, and they have been preserved at Cathedral College and in the growing number of Catholic high schools. In fact, vocations had surpassed diocesan requirements, with the result that Brooklyn has been able to furnish an increasing number of candidates to the priesthood in the religious orders and for other dioceses. Some extern priests meanwhile continued to be accepted occasionally for periods of service within the diocese. There has been a tendency in recent years, however, for the number of vocations to the priesthood, as well as those to the brotherhoods and sisterhoods, to lag behind the rapid growth of the Catholic population, with the consequence that 92 extern priests, or 6.7 per cent of the whole number, were reported in 1952 as temporarily helping the 1,131 diocesan and 239 religious priests then serving in the diocese. An additional fact confirms this observation. During the year ending October 31, 1953, 29 members of the diocesan clergy passed to their reward, whereas that year only 24 young men were elevated to the priesthood—both figures records or nearly so for modern times in Brooklyn.

In explanation of this situation it may be said that Brooklyn has been furnishing an increasing number of candidates to the re-

ligious orders and for other dioceses. Today, in fact, the diocese leads all dioceses and archdioceses in the country in the number of vocations to the Maryknoll Foreign Mission Society, furnishing one-seventh of that congregation. Thus of the 2,499 Maryknollers as of November 1, 1953, Brooklyn had furnished 309 priests, brothers, sisters, and students, or 12.36 per cent of the whole number—the highest percentage of any archdiocese or diocese—whereas the next highest percentage furnished by any ecclesiastical jurisdiction was only nine per cent.¹⁵ Among Maryknollers who suffered for the Faith in Communist China may be recorded the Brooklynites: Bishop Francis X. Ford and Fathers George N. Gilligan, Rocco P. Franco, and William R. Booth.

Clerical life has changed most, perhaps, in the ease of transportation and the resultant lessening of suburban isolation. Within the parish the round of duties remained much the same as they had always been—the celebration of Mass, the Sunday preaching, the evening devotions, the administrations of the sacraments, the care of the sick, the supervision of the school, the direction of the parish societies, the teaching of catechism, the instruction of converts, the pre-marital instructions, the parlor or office calls, the parish census, and the care of temporalities. More opportunities were available now for specialization than formerly. A number of the priests were found to be giving full time, and more were giving part time, to extra-parochial assignments of various kinds—chiefly in the fields of education and charity outside the parish. Moreover, some of the clergy were released for assignments of national and international scope outside the diocese. Diocesan priests served as confessors of many religious communities and, since about 1929, a number have given monthly conferences to the religious brotherhoods and sisterhoods within the diocese.¹⁶

Once again the advent of war, in 1941, found American priests inadequately represented in the armed forces of the country. On August 12, 1941, there were in all army units, 1,449 chaplains of whom only 362 were Catholic,¹⁷ although about 50 per cent of the army from the New England States, New York, New Jersey, and Delaware were listed as Catholics.¹⁸ With the expansion of the armed forces the situation was improved until by May, 1945, the number of commissioned Catholic chaplains on active duty had

risen to 3,000. They and the civilian priests serving as auxiliary chaplains brought the entire number to almost 5,000 by the end of the war. The achievement of this result had been furthered considerably by the work of the Military Ordinariate and the appointment of bishops as military delegates to the military vicar of the Holy Father.¹⁹ World War II drew away 76 of the Brooklyn diocesan priests to serve as chaplains for the armed forces, the fourth largest number from any American diocese. Two of them died as a result of military action,²⁰ and still others died in service after hostilities had ceased. Besides the chaplains in service, 45 additional Brooklyn priests served as auxiliary chaplains within the diocese at military stations to which military chaplains had not been assigned. The "cold" war in Korea saw 27 Brooklyn priests engaged as military chaplains.²¹

The clergy of this period enjoyed greater educational advantages than their predecessors but, because higher education had become available also to the general population, leadership in knowledge, apart from the sacred sciences, was no longer a clerical monopoly. Scholarship and scientific research are not, of course, primary requisites for the adequate satisfaction of parochial duties, but it is regrettable that, in general with the clergy of the country, there was not produced in published works more evidence of the scholarship that did exist. Of the 997 diocesan clergymen listed on November 5, 1952, as members of the Priests' Purgatorial Society, 51 were credited with doctorates in divinity, canon law, or philosophy. The examinations for which the junior clergy prepare during their first five post-ordination years remained of obligation; and the younger priests of the diocese were required to prepare solutions for the moral cases that were submitted at the clerical conferences. During the administration of Brooklyn's third bishop the conferences were held semi-annually and, since about 1932, no longer at St. John's Chapel but at the parish hall of St. Teresa. The annual spiritual retreats have been conducted since 1931 at the seminary at Huntington, save during the war years when seminarians attended summer courses there. Since 1934 a voluntarily and well-attended priests' day of recollection was held monthly from October to May at the Bishop Molloy Retreat House at Jamaica.

With the trend of the times, longevity has increased among the clergy. In July, 1953, there were living 17 diocesan priests who had celebrated their sacerdotal golden jubilees.²² At one time such an array of ancients of the Lord would have been thought impossible. Of them, seven were 80 years of age or older. Two of them—Monsignor John McEnroe and Father John Reynolds—were 84 years old and priests for over 60 years, while Monsignor Peter Quealy was over 86 years old and had been a priest of the diocese for over 62 years. A century earlier it was rarely that a priest, or anyone else, who had passed his 60th birthday could be found. Of those who have gone to their reward, Monsignor James McEnroe, born in Ireland in 1832, died in 1925 at the age of 93, having served the diocese for 66 years and six months. Monsignor John Belford, born in Brooklyn in 1861, died in 1951 at the age of 90 years and two months, after 63 years and seven months in the priesthood of Brooklyn.

The drying up of immigration and the decline in the birth rate, while somewhat compensated for by the influx of population from elsewhere, have brought the diocese seemingly toward the end of its long period of expansion. Relatively fewer parishes would be established and most, if not all, of them, in Queens and the more easterly counties. Longer apprenticeships had become the rule before an assistant became a pastor. Here may be mentioned the remarkable record of service as an assistant pastor of Father Joseph A. Augustin, since his ordination for the diocese in 1897. Equally remarkable has been the fact that since 1908 he has spent the years as an assistant in but one parish, that of St. Aloysius.

The following data,²³ concerning the natal places of the diocesan clergy as of June, 1946, and the theological seminaries attended by them, reveal the trend toward a largely native-born clergy who received their clerical training within the diocese. The birthplaces of the 1,041 priests who then constituted the diocesan clergy of Brooklyn were as follows: 653 or 62.7 per cent were born in the diocese; 128 were born in New York City (some of the latter were undoubtedly born in Brooklyn or Queens, which since 1898 have been part of New York City); and 104 were born elsewhere in the United States. The total of 885 American-born then formed 85 per cent of the clergy.²⁴ Some 60 odd theological seminaries

supplied the pre-ordination preparation of these 1,041 priests. St. John's furnished 272 and the Immaculate Conception Seminary at Huntington prepared 375. Thus a total of 647 or 62 per cent of the whole number had studied theology within the diocese. From the other seminaries in the United States came 222, thereby furnishing, with the Brooklyn seminaries, 869 priests or 83.4 per cent of the whole number. The remaining 172 priests completed their theological studies outside the country.²⁵ The alumni of these far-flung institutions have given loyal and undivided allegiance to the diocese of Brooklyn.

Obviously, the work of furthering the Kingdom of God would have been seriously hampered were it not for the invaluable assistance rendered during the years by the priests of the religious congregations laboring in Brooklyn.²⁶ There were 13 of these religious communities of priests in the diocese in 1921. Since then, four additional communities came to share the labors of the priesthood in Brooklyn.

The Congregation of the Mission of the Polish Province arrived in the diocese in 1922 and was assigned the parish of St. Stanislaus Kostka in Humboldt Street, which had been established in 1896. Father Anthony Mazurkiewicz, C.M., served as the first pastor. In 1932 the congregation made its second foundation, that of St. Vincent's Mission House at Whitestone.

The second religious community to arrive was composed of the priests of the Society of Mary who serve as chaplains to the religious brothers of the same name. The priests took up their residence at Chaminade High School, Mineola, in 1931 and at St. John's Home for Boys, Brooklyn, in 1937. When the home was moved to Rockaway Park, the community also went there.

In recent years a group of priests of St. Columban's Foreign Mission Society made a Brooklyn foundation. The Columban Fathers, who had been formed by the former Brooklyn priest, Bishop Edward J. Galvin, in 1918, opened a house in President Street, Brooklyn, in 1950. The building served as a hospice for members of their community travelling to and from their missions in China. The provincial house is located in St. Columbans, Nebraska.

In April of the next year the Franciscan Fathers of the Lithuanian Commissariat of St. Casimir came from Kennebunkport,

Maine, where they had gone after the Communists expelled them from Lithuania. In Brooklyn they opened St. Casimir's Monastery at Bushwick and Willoughby Avenues and engaged in the publication of Lithuanian newspapers and magazines.

Changes, meanwhile, took place among some of the communities that had been established in the diocese before 1921. The Pallottini Fathers withdrew in 1921 from the parish of the Sacred Hearts of Jesus and Mary, where they had been since 1884, but they returned to the diocese in 1926 under the leadership of Father Eucherius Perini, P.S.M., and they were assigned to the parish of Our Lady of the Rosary of Pompeii which had been founded in 1900. In 1938 the community took over All Saints' parish, which had been established in 1867, and Father Armando D'Urgolo, P.S.M., became the first pastor. A few years after coming to All Saints' the community opened a preparatory seminary and novitiate at North Haven, near Sag Harbor.

The Congregation of the Passion withdrew, in 1924, from the parish of Our Lady of the Isle, Shelter Island, where they had been since 1911, and, in the same year, they established the parish of the Immaculate Conception and the monastery of the same name in Jamaica under the pastorate of Father Chrysostom Smith, C.P. They retained a rest house at their old parish.

The priests of the Society of Jesus opened their second foundation in 1937. It was a rest house for the members of their community which they entitled St. Ignatius House of Studies. The building and grounds in Manhasset had been bequeathed to them by Nicholas F. Brady.

The Congregation of the Mission of the Spanish Province, which had been conducting the mission of Our Lady of Pilar since 1916, took over, in 1935, St. Peter's parish, which had been established in 1858. Father Pablo Ramis, C.M., was the first pastor.

The Company of Mary withdrew in 1931 from the parish of the Nativity of the Blessed Virgin Mary, Ozone Park, which they had founded in 1906, and it was entrusted to the diocesan clergy. The community retained their other Ozone Park parish, that of St. Mary Gate of Heaven. In 1923 the congregation opened Montfort Preparatory Seminary at Belle Harbor and in 1926 they moved the school to Bay Shore.

The religious congregations of priests resident in the diocese in 1953, the dates of their first foundations in the diocese, and the institutions to which they were attached were:

Congregation of the Mission, C.M. (1868)—Parish, High School, College, and University of St. John the Baptist.

Congregation of the Mission, C.M., Spanish Province (1916)—St. Peter's-Our Lady of Pilar Parish.

Congregation of the Mission, C.M., Polish Province (1922)—St. Stanislaus Kostka Parish; St. Vincent's Mission House, Whitestone.

Congregation of the Passion, C.P. (1911)—Immaculate Conception Parish, Monastery, and Retreat House, Jamaica; Rest House, Shelter Island.

Congregation of the Most Holy Redeemer, C.S.S.R. (1893)—Our Lady of Perpetual Help Provincial House and Parish.

Order of Friars Minor, O.F.M., Italian Province (1896-1902; 1906)—Our Lady of Peace Parish.

Franciscan Fathers of the Lithuanian Commissariat of St. Casimir, O.F.M. (1951)—St. Casimir's Franciscan Monastery.

Capuchin Fathers, O.F.M.Cap. (1897)—St. Michael's Parish and Monastery, East New York.

Order of Friars Minor Conventual, O.F.M.Conv., Polish Province (1896)—St. Adalbert Parish, Elmhurst.

Order of the Hermits of St. Augustine, O.S.A. (1839-1846; 1916)—St. Nicholas of Tolentine Parish, Jamaica.

Order of St. Benedict, O.S.B. (1896)—St. Kilian's Parish, Farmingdale.

Pious Society of the Missions (Society of the Catholic Apostolate or Pallottines), P.S.M. (1884-1921; 1926)—Our Lady of the Rosary of Pompeii and All Saints Parishes; Novitiate and Preparatory Seminary, North Haven; Little Flower House of Providence, Wading River.

Society of Jesus, S.J. (1908)—St. Ignatius Parish; Brooklyn Preparatory School; St. Ignatius House of Studies, Manhasset (1937).

Society of Mary, S.M. (1931)—Chaminade High School, Mineola; Most Holy Trinity High School; St. John's Home, Rockaway Park.

Company of Mary, S.M.M. (1903)—St. Mary Gate of Heaven Parish, Ozone Park; Nativity Blessed Virgin Mary Parish, Ozone

Park (1906-1931); Infant Jesus Parish and St. Charles Hospital, Port Jefferson; Montfort Preparatory College, begun at Ozone Park, then at Belle Harbor, 1923-1926, thereafter at Bay Shore.

Society of the Fathers of Mercy, S.P.M. (1871)—Parishes of Our Lady of Lourdes and St. Frances de Chantal.

St. Columban's Foreign Mission Society, S.S.C. (1950)—St. Columban's Mission House.

THE NEW PARISHES AND THE OLD

OLD ST JAMES', THE MOTHER CHURCH of all the churches of the diocese, remained the pro-cathedral ever since the coming of Bishop Loughlin to Brooklyn over 100 years ago. The parish itself had antedated that event by more than 30 years and when the parish centenary came, the affair was celebrated quietly, on Sunday, October 15, 1922. On that day Monsignor Francis J. O'Hara, the administrator of the parish, offered the solemn Mass of thanksgiving in the presence of Bishop Molloy, and once again Father Thomas J. Campbell, S.J., delivered the sermon, an assignment that he had fulfilled 30 years before at the consecration of Bishop McDonnell in St. Patrick's Cathedral in New York. That afternoon the bishop reviewed 50,000 Holy Name men as they marched past Queen of All Saints Church in celebration of the 50th year of their organization in Brooklyn. The demonstration ended at Prospect Park where Father M. J. Ripple, O.P., preached and Benediction was given. In the evening Father John J. Mahon celebrated vespers and Monsignor Patrick F. O'Hare preached. The three days' festivities concluded on Tuesday evening, October 17, with a reunion of past and present parishioners at St. James' auditorium.¹

All the while, along Flatbush Avenue Extension, which bounded the St. James' property on the east, the traffic never ceased to roar on its way to and from nearby Manhattan Bridge. Jay Street, on which the church fronted, was widened on its western side a few years after the celebration of the centenary, and during the course of the municipal improvements the front of the parish school was sliced off. In the meantime, the congregation

steadily dwindled as the district became more industrialized. Finally, little more than memories remained at St. James' and much of the aspect of the neighborhood had changed. Periodically throughout the year, however, the parish church experienced something of its former glory as the ordinary of the diocese returned to pontificate or to preside at the solemn functions of Christmas, Holy Week, and Easter and for vespers preceding the opening of the school year, and again when he came on Mission Sunday in October and to celebrate the Masses of Requiem, in November, for the deceased bishops, priests, and teachers of the diocese, as well as at other times to commemorate the rarer diocesan and episcopal anniversaries. Whether a future day may see a new and more appropriate cathedral lies in the realm of speculation. Its lack has been no hindrance to diocesan functions, and the problem of its location in this day of shifting populations would be at least as difficult as ever.

Despite the stoppage of immigration from abroad, the diocese itself continued to grow from natural increase and by reason of the advent of the Faithful from other dioceses. Population shifts caused by overcrowding, by the encroachment of business and the spread of industrial areas, and by such civic improvements as slum clearance, housing projects, and the widening of avenues and highways, particularly in Brooklyn and in Queens, have been reflected in the formation of new parishes, the amalgamation of others, and in some instances the disappearance of old churches. Some of the older downtown parishes actually experienced a revival by reason of the erection of large hotels and apartment houses on the sites of former residences. Weekday Masses at noon for nearby office workers and shoppers became very popular in such localities, and many of these transients availed themselves of special devotions and greater facilities in receiving the sacraments.

As many people moved into the easterly parts of the diocese in response to the population pressure and other changes experienced in its western end, the Church followed and the rising of new parishes on yesterday's fields continued to characterize the Brooklyn Church. Then the more densely populated portions of Queens County began, in turn, to resemble those of Kings County—heavy traffic, the industrialization of many old residential areas, and the

erection of great housing developments which, with their attendant shopping centers, seemed each a small city in itself. At the same time the suburban areas of Queens became, for the most part, built up as Kings had been a score of years before, until there remained but few open spaces in that most extensive of the five boroughs of the city of New York.

Great as was the rate of the population growth in Queens County, it was more than doubled by that of Nassau County. Between 1930 and 1950 the latter county increased in population from 300,000 to nearly 700,000, while in the same period of time Queens had increased its population by about 45 per cent. If the complexion of Queens County had changed, that of Nassau became radically altered. By 1953 Nassau's estates, golf courses, woodlands, and farms, so characteristic of its central and northern terrain, had largely disappeared. The steady streams of automobiles travelling from Elmont east toward Hicksville and from Great Neck or Oyster Bay to the south shore of Long Island were obliged, by that time, to pass almost unbroken lines of new homes and housing developments.

Part of the numerical growth of the diocese, more particularly in the two counties of Kings and Queens that comprised the eastern section of New York City, could be attributed also to the recent advent of more Negroes and of Puerto Ricans—both races naturally fertile people. The migration of the former from the southland had been accelerated by World War II and many of these people found homes and occupations in the diocese. By 1952 a number of the Brooklyn and Queens parishes had a proportion of Negro parishioners but remained, nevertheless, territorial; and it seemed doubtful that any more Negro—or, for that matter, national—parishes would be established in the diocese of Brooklyn. All, of whatever race or nationality within the boundaries of any parish, were accepted. In fact, although the designation is still in use, there remain, strictly speaking, scarcely any national parishes. Moreover, racial discrimination in Brooklyn has not been supported by the ingrained bias existing in some other less fortunate sections of the United States.

The flow of Puerto Ricans into the city and the diocese since World War II was more recent and more spectacular, particularly

in the early 1950's. In 1953 nearly one out of every 20 New Yorkers was a Puerto Rican, although the proportion in Kings County was not nearly so high.² In that year there were over 62,000 of these people dwelling, for the most part, in downtown Brooklyn, Greenpoint, and Williamsburg. There were 8,000 others in Queens County. The great majority of Puerto Ricans were baptized Catholics, and their language, health, and economic handicaps constituted real problems for both the Church and the state. But if the Puerto Ricans complicated the city's social and financial problems, they also helped to meet the city's job needs.

Other groups of peoples, not already citizens as were the Negroes and the Puerto Ricans, likewise continued to come to Brooklyn—the annual quota of a few thousand immigrants largely from northwestern Europe and, more recently, the displaced persons and European refugees left homeless by the cataclysm of war. Nearly 35 per cent of these people admitted to the United States were Catholic, and from 1948 to 1951 there came to the diocese 9,175 Catholics.³

In bygone days each new national and ethnic group upon its arrival had to contend with prejudice from those who had preceded them. This was illustrated in the advent of the Irish and of the Germans. Since then America has become conscious that its destiny and the source of its strength is to be an amalgam of many peoples—*e pluribus unum*. The old national and cultural dividing lines have largely disappeared and the “melting pot” has produced a homogeneous people. A similar absorption and diffusion of the national strains of almost all the people who came to our shores in the last half-century were practically completed by the mid-century mark through widespread intermarriage.

During the period from 1922 to 1953 inclusive, Bishop Molloy established 88 new parishes.⁴ Ten of them were formed in Suffolk. Forty were formed in Queens County—almost half the total number. Indicative of Catholic growth in Nassau also was the formation in that county of 25 new parishes. In Kings County 13 new parishes were organized—the last one in 1936—but the destruction of six old churches and the conversion of a seventh parish to the status of a mission left that county with a net gain of

only six parishes. Of these 88 new parishes it is notable that 80, including two for Negroes, were English-speaking, seven were Italian, and one was Polish.

The unusual times through which the nation passed in the second quarter of the 20th century were reflected also in the history of the formation and development of parishes.⁵ Forty new parishes were formed on the tide of the prosperous first nine years from 1922 to 1930 inclusive, while only 23 were formed during the ensuing 17 years, from 1931 to 1947, marked by curtailed immigration, financial depression, partial economic recovery, war, and postwar readjustments. In the next six years, from 1948 to 1953 inclusive, labor and material had become more readily available and while costs had risen, so also had parish collections. As a result, in those six years the last 25 of the 88 new parishes were organized. Eight of them were formed in Suffolk, 12 in Nassau, and only five in Queens—illustrating the greater growth in that period of Long Island's two most easterly counties. That the overall picture of church accommodation to population growth was being satisfactorily adjusted was evident from the fact that, whereas the Catholic population of the diocese had increased between 1921 and 1953 by nearly 70 per cent, the new parishes had increased in number by more than 36 per cent during that same period and at the same time many of the older parish churches had been replaced by larger, newer buildings.⁶

It would expand this volume unduly to recall here the old and new churches and schools, rectories, and convents that were enlarged and the new churches and other buildings which often succeeded their predecessors in the same parish. Such instances, nevertheless, were of frequent occurrence and were also significant of the growth of the period.

Whether old or new parish plants were in question, their maintenance and their establishment involved many problems of the material order. To help meet these manifest problems three remarkable agencies were set up by Bishop Molloy to give material assistance in the endless business that was involved in the erection and preservation of both new and old ecclesiastical buildings—parochial, diocesan, and institutional. This constructive action

was characteristic of the business efficiency of the third episcopal administration of the diocese.

The first agency, the Parish Service Corporation, was established in June, 1925, in order to properly appraise the value of all diocesan and parochial property, to secure adequate amounts of fire insurance, and to obtain equitable settlement in the event of loss. The organization also secured public liability and other types of insurance coverage. Directed by Monsignor Edmund J. Reilly, the corporation has given great service over many years, not the least of which has been the very great savings in insurance premiums on the thousand and more ecclesiastical buildings in the diocese.

In 1926, the year after the insurance problems of the diocese were on the way to a satisfactory solution, another special agency, known as the Central Purchasing Bureau, was organized to facilitate the purchasing of supplies and materials for institutions and parishes. The bureau was in a position to offer sound advice to pastors and heads of institutions, and because of the bulk of business involved, it was able to secure discount rates. At the beginning of World War II the agency's name was changed to that of Institutional Services. More recently it served also as a distributing agency for the Department of Agriculture's surplus commodity program and it assisted in professional fund-raising campaigns. Through the years large sums of money have been saved by those using its facilities. From 1948 to 1952, inclusive, orders aggregating \$17,000,000 in value passed through this office.⁷

In October, 1930, the Diocesan Building Commission was organized. It was composed of the executive committee of the board of consultors and certain pastors whose duty it was to direct and advise in the planning and construction of new buildings. Monsignor Allan T. Pendleton was assigned as the executive secretary and director of the commission. The buildings, of various styles and requirements—schools, churches, convents, rectories, hospitals, and other institutions—which were planned, contracted for, supervised, and constructed, and the major repair and remodelling jobs directed by this agency since its inception have well exceeded 400. In the year 1950, when the diocese was on the eve of an unprecedented building program, the commission had under its su-

pervision nearly 100 new projects in either the blueprint or construction stage.

The establishment of new parishes and the consolidation of some old ones during the administration of Bishop Molloy to date may be briefly summarized.

Kings County witnessed the foundation of the following new English-speaking parishes, most of them near its periphery. In the year 1922 two parishes were begun, that of St. Anselm in Bay Ridge and that of St. Edmund near Sheepshead Bay. The next year two more were likewise started, St. Sylvester's in East New York and St. Vincent Ferrer's in Flatbush. Gerritsen Beach was the location of the next parish, that of the Resurrection which was established in 1924. In 1926 the parish of St. Therese of Lisieux was founded in East Flatbush. In the following year three more parishes were started. They were Good Shepherd in Sheepshead Bay, Mary Queen of Heaven in East Flatbush, and Our Lady Help of Christians in Midwood.

Mass was celebrated for the first time also in four new Italian-speaking parishes. The first was that of Precious Blood organized in 1927 at Bath Beach. In 1935 two more were established, St. Bernadette's in Bensonhurst and Our Lady of Grace at Gravesend. In the next year Our Lady of Miracles was begun at Canarsie.

Other developments in Kings County involved the opening, relocation, amalgamation, or closing of some churches and missions.

The Church of Our Lady of Mercy on Schermerhorn Street, in the shopping district, was the first to join the roster of ghost parish churches that was begun when St. Francis in the Fields closed in 1888. The parish had two periods of existence. The first terminated when the church, school, and rectory at Debevoise Place and De Kalb Avenue were razed in 1908 for the Flatbush Avenue Extension to the Manhattan Bridge. That year the parish buildings were relocated on Schermerhorn Street. The parish finally ceased to exist on April 20, 1930, when the extensive parochial properties at the new address were vacated for the subway and street-widening.

The Spanish Vincentians opened their second mission chapel

on lower Fulton Street in 1928 and, two years later, they began a third mission at St. Peter's in South Brooklyn. In 1942 the community took over this old parish which was then called St. Peter's-Our Lady of Pilar. A few years later another chapel for the Spanish-speaking was opened on Vernon Street. Meanwhile, in October, 1934, the former Chapel of Our Lady of Pilar on Cumberland Street, which had been the headquarters for the community, was assigned to the nearby parish Church of Queen of All Saints in the Fort Greene Park section. The chapel was renamed St. John's Chapel, thus preserving the name of the old chapel which once was part of the proposed cathedral.

In December, 1935, there was opened an East New York Negro mission on Livonia Avenue. A few months later the location was changed to the present Blessed Martin Chapel on Stone Avenue and it became a mission of the nearby parish of Our Lady of the Presentation. In 1937 that parish itself became a center of activity for Negroes; while, two years later, the old St. Joseph Institute for the Deaf became a mission of St. Peter Claver Church in the Bedford section.

The year 1939 also witnessed a change in the status of two more old English-speaking parishes. St. Columbkille's in Greenpoint became a mission of the neighboring Polish parish of SS. Cyril and Methodius, and St. Louis Church in Williamsburg became a mission of the adjoining Italian parish of St. Lucy. Then St. Louis' became a ghost church in March, 1946, when the site was used for a housing project.

In 1941 St. Stephen's in South Brooklyn was taken over by the Italian parish of the Sacred Hearts of Jesus and Mary, that old Italian church having been razed for the widening of Hicks Street. St. Stephen's then became known as the Sacred Hearts of Jesus and Mary and St. Stephen's. The old Italian mission on Van Brunt Street nearby remained in operation.

The years witnessed the official transfer of two more English-speaking churches to congregations of largely Italian ancestry. In 1937 St. John the Evangelist parish in South Brooklyn became the residence of the pastor of the Italian Church of St. Roch, while the last-named church became a mission of St. John's. Five years later St. Edward's parish, near the Navy Yard, was united with

the Italian parish of St. Michael the Archangel and is now known under the joint title of St. Michael the Archangel and St. Edward. St. Michael's served as a mission church until 1948, when the property was purchased by the city of New York for a public housing project.

Three old German parishes also experienced significant changes. The Pallottine Fathers in 1926 succeeded the diocesan clergy in the administration of the Italian-American parish of Our Lady of the Rosary of Pompeii. Twelve years later they took over also the old German parish of All Saints in Williamsburg, which had by then become largely Italian-American in character. In 1941 St. Bernard's Church in South Brooklyn was dismantled for the Hicks Street widening and it became the next ghost church of Kings County. On the site, in 1943, the Seamen's Institute was opened. In 1942 Our Lady of Sorrows in Ridgewood was united with the nearby parish of St. Leonard of Port Maurice. A few years later it was closed and became the most recent ghost parish church.

In addition to these changes St. Theresa's, an Italian mission of St. Rosalia's parish in Borough Park, was opened in 1928. There 22 years later, the elaborate Regina Pacis votive shrine was erected as a mission chapel. In 1942 the Sacred Heart mission on Barren Island disappeared in the enlargement of the Floyd Bennett Air Field. All told, Kings County by 1953 possessed a total of eight missions. The disappearance of the old parish churches (two English-, two German-, and two Italian-speaking), the conversion of others into missions, and the transfer of still others to different nationalities were compensated for somewhat by the gain in Italian, Negro, Polish, and Spanish congregations. By the end of 1953 Kings County had gained 13 new parishes and had seen seven old parishes amalgamated with others.

The story of church growth in Queens County was quite different. There, during the period, 38 English-speaking parishes, including one Negro parish, were formed, besides one Polish and one Italian parish—a total of 40. The first eight years up to 1930 saw 23 new parishes laid out, so quickly had Queens County grown in that period. During the next decade of depression years only 10 more parishes were formed. Thereafter, because of World

War II, but two more were organized. Then, from 1948 to 1953, five more came into existence.

Two new English-speaking parishes were begun in 1922. They were Precious Blood in Long Island City and Our Lady of the Cenacle in Richmond Hill. In the next year two more were established, those of Our Lady of Perpetual Help in Richmond Hill South and St. Gabriel in East Elmhurst. The year 1924 welcomed four more. They were St. Clare's in Rosedale, Immaculate Conception in Jamaica, Immaculate Conception in Long Island City, and Our Lady of Lourdes in Queens Village. In 1926 two new parishes were formed in Flushing. They were St. Kevin's at Auburndale and St. Mary's at Kissena Park. That same year Ascension parish in Middle Village was begun. In 1952 the parish was designated as Resurrection-Ascension and the place name was changed to Rego Park. The year 1927 witnessed the organization of four more new parishes. They were the Little Flower parish (called in 1952 St. Teresa) at Woodside, the Incarnation in Belaire, St. Ann's in Flushing-on-Hill, and Our Lady of Mercy in Forest Hills. In 1929 St. Teresa's in Richmond Hill, Sacred Heart in East Glendale, and Blessed Sacrament in Jackson Heights were established. The year 1930 was another banner year with four new parishes organized. They were St. Francis of Assisi's in Long Island City, St. Pascal Baylon's in South Hollis, Our Lady of the Most Blessed Sacrament in Bayside West, and St. Bonaventure's in Jamaica. In 1931 St. Robert Bellarmine's at Bayside Hills was established.

In the ensuing years of economic depression and recovery, through 1941, eight parishes were added. They were Christ the King in Springfield in 1933 and, beginning in 1935, one parish each year through the seven following years. These were: Sacred Heart at St. Albans (later called Cambria Heights); St. Gregory the Great's in Bellerose; Corpus Christi at Woodside; Our Lady of the Angelus in Forest Hills; Queen of Peace in Kew Gardens; Holy Family in Flushing; and, lastly, in 1941, St. Mel's in Flushing. Ascension parish was opened in Elmhurst in 1945. Thereafter, no new parishes were formed in Queens County until the year 1948 when three were organized: American Martyrs in Hollis, Our Lady of Fatima in Jackson Heights, and Our Lady of

Snows in North Floral Park. Two years later the mission at Roxbury on the Rockaway peninsula, which had been attended from Belle Harbor, became the parish of St. Genevieve. Finally, in 1953, the Sunnyside mission of St. Teresa's parish, Woodside, became the parish of Queen of Angels.

During the period a Polish parish, that of St. Stanislaus, Bishop and Martyr, was established in 1923 in Ozone Park; the Negro parish, that of St. Benedict the Moor, was formed at Jamaica in 1932; and, five years later, the Italian parish of St. Anthony of Padua was founded at South Ozone Park. Symptomatic also of population trends was the transfer in 1931 of the former English-speaking parish of the Nativity of the Blessed Virgin, Ozone Park, to a largely Italian congregation.

At the end of the year 1953 Queens County also had three missions. They were at Fort Totten, occasionally attended from Sacred Heart, Bayside; at Mount Carmel, attended from St. Leo's in Corona; and at Creedmore State Hospital, attended from Immaculate Conception in Jamaica. To this list was added in 1953 the status of a mission conferred upon La Guardia Field (North Beach airport), at which place Mass began to be celebrated for the airport's personnel and for travellers emplaning for and deplaning from the airways that traverse the world's oceans and continents. The priests at St. Gabriel's Church in East Elmhurst served the chapel.

Nassau County experienced a growth from 1922 to 1941 inclusive which resulted in as many new parishes as Kings County had gained. Of these 13 parishes, 12 were English- and one was Italian-speaking. Thereafter, no more parishes were established until 1948 when a comparatively intensive program was begun, resulting in 12 new parishes by the end of 1953.

The parishes of Curé of Ars at Merrick and St. Martin at Bethpage were formed in 1922 and 1923, respectively. Three years later another was formed, that of Our Lady of Lourdes in Malverne. Each year thereafter for three years still another new parish was formed: St. Anthony's at Oceanside; St. Aidan's in Williston Park; and St. Anne's in Stewart Manor, later called Garden City. In 1931 St. Thomas the Apostle's was organized in West Hempstead. Four years later Our Lady of the Miraculous Medal was

established at Point Lookout. Sacred Heart was begun at Island Park in 1938 and Our Lady of Peace in Lynbrook in 1940. Two parishes were formed in 1941, those of St. Raphael at East Meadow and Notre Dame in New Hyde Park. Then, from 1948 through 1953, the recent great growth of Catholicism in Nassau County was reflected in the 12 new parishes established. Two of them were founded in 1948, St. Bernard's in Levittown and Our Lady of Fatima in Manorhaven, the latter having opened as a mission of Port Washington in 1945. In 1949 St. Martha's in Uniondale, which had been a mission of Hempstead, was opened. In the next year Sacred Heart parish was organized in North Merrick. Five new Nassau County parishes were begun in 1951. They were: Blessed Sacrament in North Valley Stream; Holy Family in Hicksville; St. Vincent de Paul's in Elmont; St. James', a former mission, in Seaford; and St. Frances de Chantal's in Wantagh. Two more parishes were added during the next year, St. Rose of Lima's in Massapequa and St. Edward, Confessor, in Syosset. In 1953 Our Lady of Mercy parish was begun in Plainview. Some years before, in 1937, an Italian-speaking parish of St. Rocco had been formed at Glen Cove.

By the end of 1953 four new missions had come into existence in Nassau County. They were at Wantagh, which was served from St. Barnabas' in Bellmore; at Carle Place, served from St. Brigid's in Westbury; at Greenvale, served from St. Mary's, Roslyn; and at Lakeview, served from St. Thomas the Apostle's in West Hempstead. The old mission of St. Gertrude at Bayville continued to be served from St. Dominic's at Oyster Bay.

Suffolk, the farthest county from the city of New York, also witnessed a substantial increase in the number of its new parishes during the period 1922-1953. All told, 10 were formed, the first being the Italian-speaking parish of Our Lady of the Assumption which was begun in 1928 at Copiague. Then in 1945 Our Lady of the Miraculous Medal at Wyandanch, which had been a mission since 1932, became a parish. The next eight new parishes were founded between the years 1948-1953. The parishes of St. Sylvester at Medford, St. Margaret of Scotland at Selden, which had been a mission, and St. Anthony of Padua at Rocky Point were the first of this group and they were established in 1948. In

the next year two more parishes were added. Both of them had been missions. They were St. Jude's at Mastic Beach and St. James' at Setauket. The years 1950-1951 saw two more missions elevated to parochial status. The first was the Little Flower at Montauk Beach; the second, St. Anthony of Padua's at East Northport. St. Frances Cabrini's, formerly a mission of St. Margaret of Scotland's at Selden, was established in Coram in 1953.

Suffolk County had also by the end of 1953 a considerable number of missions, serving, generally, the summer populations. Among the new ones was Star of the Sea which was established at Saltaire on Fire Island. Church and rectory disappeared in the great hurricane of September 21, 1938, but the mission was reopened in 1940 with a resident summer pastor. Another mission, that of SS. Cyril and Methodius, was established in 1937 at Deer Park. The military establishment at Yaphank was the scene of a mission during World Wars I and II. In addition to the foregoing, by 1953 there were 15 other missions in Suffolk, some of them established as such many years before. The missions at Oak Beach and Gilgo Beach were served from St. Joseph's in Babylon. St. Joseph's mission at Hagerman was served from Mary Immaculate at Bellport. The State Hospital was served from nearby St. John of God at Central Islip. The mission of Our Lady of Good Counsel was served by Sacred Heart in Cutchogue. St. Philomena's at East Hampton served St. Peter's mission at Amagansett. The State Hospital at Kings Park was served from nearby St. Joseph's. Resurrection mission at Farmingville was served from St. Sylvester's at Medford. The United States Veterans' Hospital at Northport and St. Francis' mission at Centerport were served from St. Philip Neri's at Northport. Our Lady of the Magnificat at Ocean Beach, Fire Island, had a summer pastor in residence. St. Louis De Montfort's mission at Sound Beach was served from Infant Jesus at Port Jefferson. The mission at Holbrook was served from St. Joseph's, Ronkonkoma. St. John the Baptist's at Wading River served the missions of St. John at Shoreham and SS. Peter and Paul at Manorville.

THE SCHOOLS AND THEIR TEACHERS

EDUCATION IN THE UNITED STATES after the second decade of the 20th century was characterized by the enrollment of greater numbers of pupils, the extension of the jurisdiction of the state, and the expenditure of increasingly larger amounts of public money. It was seriously questioned, however, if these developments had brought commensurate good. Thus, at a time when the totalitarianism of some modern states made its first concerted onslaught against the American way of life, it was evident that their greatest hope of success lay within the democracies themselves. To the point was the charge made by Mortimer J. Adler that "the most serious threat to Democracy is the positivism of the professors, which dominates every aspect of modern education and is the central corruption of modern culture. . . . It is they who have made American education what it is, both in content and method: in content, an indoctrination of positivism and naturalism; in method, an exhibition of anarchic individualism, masquerading as the democratic manner."¹

Alongside the public school system, and much older than it, has grown up the Catholic school system, which has been described as the greatest single religious phenomenon in the Western Hemisphere. In 1952 throughout the nation that system taught 50 per cent of all Catholic children of elementary school age and 35 per cent of the Catholic children of high school age²—one-eighth of the entire primary and secondary school population of the country.³ While Catholics believed that training in the love of God is the proper foundation of all knowledge, they nevertheless loyally contributed to the support of the public schools. They paid their

share of public school taxes and, for conscience' sake, supported also their own schools. Proud of the results of their sacrifices, made from their necessities rather than from their superfluities, they were at the same time deeply regretful at the manifest unfairness that made the sacrifice necessary.⁴

In 1947, when Catholic schools were educating nearly 3,000,000 children, it was estimated that their annual saving to the public treasury in maintenance charges was at least \$400,000,000.⁵ How much larger saving was implied in 1952 when those schools educated 198,930 college students, 577,860 secondary and 2,928,640 primary school children, may be left to the statistician.⁶

It was stated by His Eminence Cardinal Spellman, metropolitan of New York, in 1952, that "if Catholics did not support the Catholic schools in the City of New York, the city would be obliged to spend \$425,000,000 to erect the buildings, not including purchasing the sites, and \$110,000,000 annually to operate" ⁷ them. There were, at the time, in the city's five boroughs 900,000 children in the public school system and 300,000 in the Catholic schools. In the diocese of Brooklyn that year the Catholic school system embraced 24,691 students in high schools and 175,054 in elementary schools. The per capita cost to the city of New York of public school instruction three years earlier, when costs were lower, averaged \$192.86 in the elementary schools and ranged from \$242.43 to \$331.41 in the high schools.⁸ Since approximately 150,000 of the 200,000 children in those diocesan schools lived in either Brooklyn or Queens, the annual savings conferred by the diocese of Brooklyn upon the public treasury were very considerable.

Referring to this point, among others, in a pastoral addressed to the clergy of the diocese on August 10, 1953, Archbishop Molloy stated:

It is undoubtedly true, moreover, that a very sizable additional financial responsibility would be placed upon Government if we were to discontinue our public service in education.

There is, however, not the least likelihood that we shall voluntarily terminate our Catholic schooling since clergy, religious and parents are motivated in this matter by the conscientious conviction that any education, to be adequate, must be religious.

Seemingly the New York State Board of Regents also shares this

conviction since on November 30, 1951, conscious of the growing dissatisfaction with the secularism of tax-supported education, the Board issued a statement on: —'Moral and Spiritual Training in the Schools,' and asserted that 'belief in and dependence upon Almighty God was the very cornerstone upon which our Founding Fathers builded.'

Although many thoughtful and public-spirited men in various walks of life advocated the necessity of religion in education, the state and many non-Catholic denominations continued to do little if anything about the situation. In fact, "church schools" were regarded by some as indicative of the alien mentality of a semi-foreign bloc. Those, for instance, who were opposed to free bus rides for children of taxpayers attending Catholic schools contended that such accessory services constituted indirect aid to parish schools and were violative of the principle of separation of Church and State—forgetful that government building of chapels and payment of chaplains' salaries were constantly using much more public money for the direct support of religion. Moreover, fire and police protection were constantly given to the property of all denominations. That such opposition could be very strong was evidenced as recently as the summer of 1953 in the state of California where, after a hard struggle, a slight majority in a popular referendum had granted tax exemption to privately operated, non-profit-making elementary schools. The enactment of this will of the majority into state law was then set aside as unconstitutional by a decision of a California state superior court. The annual tax exemption involved amounted to over \$1,000,000 yearly, of which the Catholic share was over \$900,000.⁹

In New York the prohibitory discrimination of the state constitution, adopted in 1895, became an issue in 1935. In March of that year a bill was introduced at Albany requiring the public school districts of the state, which gave bus service to children attending the tax-supported schools, to do the same for children attending Catholic schools. The bill passed both the Assembly and the Senate, but Governor Herbert H. Lehman vetoed it on the grounds that such assistance would be contrary to the traditions of the state. The governor was supported in his opposition by such papers as the *New York Times* and by some highly placed clergymen, among whom were the Protestant Episcopal bishop

of New York, William T. Manning, and the Evangelical Lutheran Synod. However, in 1938, the state constitution was revised in such a way as to allow children attending Catholic schools to share in the "health and welfare" subsidies provided by the state, without giving any subsidy to the schools as such.¹⁰ The same question in New Jersey was carried to the Supreme Court of the United States, and there in 1947 by the close vote of five to four, it was declared unconstitutional to deprive Catholic school children of bus service.¹¹

In more recent years Catholics were startled and made indignant by the pronouncement of Dr. James B. Conant, former president of Harvard University, to the American Association of School Administrators in Boston on April 7, 1952, that private schools were a threat to democratic unity and that "to use taxpayers' money to assist private schools is to suggest that American society use its own hands to destroy itself."¹² That on this score Harvard itself was a divisive threat did not seem to occur to the learned man.

But other prominent non-Catholics, more realistic and more fair-minded, have shed a more understanding light on the problem. Thus Lazarus Joseph, comptroller of the city of New York, jeopardized his political life when he recommended in 1953 that the city government study the feasibility of advancing financial assistance to religious schools to enable them to move forward on delayed construction plans. He said that the erection of additional religious schools would relieve over-crowding in public schools and would supplement the Board of Education's building program. "Bigots," he added, "may characterize this as interference of State with Church or vice versa, but that's sheer nonsense."¹³ In a forthright article, "Freedom of Religion and State Neutrality," in the *University of Chicago Law Review*, Wilbur G. Katz, a professor of law at that institution, wrote in 1953: "If one assumes that the religious schools meet the State's standards for education . . . it is not aid to religion to apply tax funds toward the cost of such education in public and private schools without discrimination." Although this procedure is common in Protestant sections of some European countries, the professor predicted widespread rejection of his conclusions.¹⁴ Later in the same year

Dr. Luther A. Weigle, dean emeritus of the Yale Divinity School, long a staunch advocate of religious education, attacked the attempts of some educational theorists to foist atheism on schools.¹⁵

Most startling, perhaps, of all changes of mind on the subject was reported in July, 1953, from the convention of the National Educational Association, long a bitter foe of the parish school. Its traditional attitude had been "not-a-penny" expenditure for private schools. A strongly worded stand against federal aid—direct or indirect—to private schools, which the association had included in its resolutions for two consecutive years, was dropped from its platform, which now stated that the National Educational Association "respects and upholds" the rights of religious and other groups to maintain their own schools. The statement eliminated the specification that such schools be financed "entirely" by their supporters. It was the most conciliatory attitude toward private and parochial schools in the organization's 96-year history.¹⁶

Happily, on the administrative level, the cooperation, sympathy, and understanding between public and Catholic schools in the diocese of Brooklyn were never better. Officials of both systems worked harmoniously on mutual problems.¹⁷ Thus the storm clouds of prejudice have been shot through with rays of understanding, while through the years the Catholic Church serenely obeyed the divine injunction to suffer little ones to come unto God and forbid them not, for of such is the kingdom of heaven.

The ordinary of the diocese of Brooklyn often reaffirmed the reasonable position of Catholics and refuted, as often, the charge that non-profit-making private schools were un-American and divisive, in his pastoral letters announcing the annual collections for the support of the diocesan high schools and in his pronouncements annually to the teachers at the special September service on the eve of each opening school year. An excerpt from one such pastoral issued midway in his administration suffices to show the tenor of his thought and its expression:

It has become customary in the United States to speak of institutions of public service as either public or private, whereas, in reality there are no private institutions of public service. A private institution is one maintained for profit. An institution of charity, of education, of scientific research, of medicine, of public health is an institution for

the public service and is a public and not a private institution. The distinction is not between public and private, therefore, but between official or governmental and non-official or non-governmental.

In this latter class are Catholic Schools from those of elementary grade to the university, inclusive, which have been established and are maintained through the benefactions of private citizens who have gladly given of their material means to advance the physical and intellectual development of their fellow human beings; in order to promote the social, economic and political welfare of the community and to sanctify and save the immortal souls of our children.

So we fondly trust that the traditional confusion of thought and erroneous viewpoint in this matter will soon be eliminated and that our Schools will soon be properly recognized as agencies of public service and as such be justly supported by public funds and we may relieve their present benefactors from the tremendous burden of double taxation for public schooling.¹⁸

The first bishop of the diocese had left a substantial legacy in the schools he founded and in the religious teaching communities that he introduced into the diocese. The second bishop enriched that heritage and he secured centralization, uniformity, and recognition by the state. Under the third bishop, himself a school man, the Catholic school system enjoyed a notable internal and external development. For his superintendent of schools, Monsignor Joseph V. S. McClancy, the bishop secured an adequate office, first, in St. Vincent's Home on Boerum Place and, in 1930, in the new chancery building. To share the burden, an associate superintendent of schools in the person of Monsignor Henry M. Hald was assigned in 1922 and, as a consequence, the administrative organization of the system was improved and standards were raised.

The superintendent's office was the nerve center of the diocesan system of education and from it originated many fruitful administrative and supervisory activities. School visitations and inspections undertaken by the superintendents and the community supervisors, the quarterly and special reports, the teacher meetings, the innumerable conferences with principals, departmental heads, and others, and the liaison with state and city officials suggest some of that activity.¹⁹ The introduction of a formal contract that fixed the relations between pastor and teaching community made for general satisfaction. Teacher preparation was improved

in 1922 when the normal school was extended to all communities and its curriculum was enlarged to embrace a four-year course.²⁰ Extension courses at St. John's and other universities were attended by many of the teachers until by 1952 over half the number of those engaged in the various teaching levels held academic degrees.²¹ Encouragement was given creative scholarship and splendid textbooks came regularly from the pens of gifted teachers. Recruitment to the religious communities was fostered by the May campaigns and by the establishment in the diocese of four high school juniorates, the first in 1923.

The external development of the school system was as remarkable as its internal progress. Despite the handicaps of world-wide depression, war, and postwar readjustments, 102 new parish elementary schools were opened between the years 1922 and 1953, supplementing the 124 parish schools already in existence. Of those older or previously established schools, 11 were operating in 1853, Bishop Loughlin had added 55 more, and Bishop McDonnell, 58. There were functioning in the diocese in 1953, nine private academies, nine institutional schools of elementary grade, and three nursery schools. Moreover, since 1921, 25 of the older school structures had been replaced with new buildings and still others had been modernized. The elementary schools of 1953 were located as follows: Kings 102, Queens 70, Nassau 33, Suffolk 21. By that time the elementary school population numbered 175,054.

Problems connected with the development of Catholic high schools were more complex. They were more expensive to build and maintain and required staffs with longer academic preparation. Insufficiency of money and of religious vocations were the fundamental handicaps. Yet both were overcome to a degree as the years unfolded, and the number of high schools more than doubled.

Another problem tested the adaptability of the schools in meeting changing patterns of life. A definite trend set in after World War I that increased as time went on, whereby interest in classical studies decreased while desire for professional and technical preparation mounted. Latin and Greek courses succumbed to Spanish,

science, and manual training in most public high schools and the Catholic schools gradually yielded to the trend.

Finding, in 1922, a potential Catholic high school population of 68,000 but possessing facilities for less than 5,000 pupils in largely community-conducted high schools, Bishop Molloy began a campaign for \$2,000,000 as a preliminary step to opening a chain of free diocesan high schools.²² As a consequence, the Bishop McDonnell Memorial High School for girls was opened in October, 1926, and its classes were entrusted to the Sisters of Charity, the Sisters of St. Dominic, the Sisters of Mercy, the Sisters of St. Joseph, and the Daughters of Wisdom. Then, despite the depression, the third bishop of Brooklyn opened in October, 1933, the Bishop Loughlin Memorial High School for boys on the site where the first bishop had started to build a cathedral. The faculty was composed of Christian Brothers. Other high schools—diocesan, parochial, and community—were opened until the number had increased from 22 to 53 in the 30 years ending in 1952, and seven of the older secondary schools had been replaced, while still others were remodelled or enlarged. In that year the secondary schools enrolled 24,691.

If the number of pupils attending high school was constantly increasing, so also was the number of those who enrolled in the colleges. An increase in the general prosperity of the country had made college education possible for many. The students hoped by the advantages of such education to achieve a higher place in business and in the professions than had their parents. Research scholarship was, nevertheless, out of the question because the students lacked intellectual background and the schools lacked endowment. The college curriculum began changing to meet their requirements, and students of the liberal arts began to be outnumbered by those following courses in science, law, engineering, and commerce. This trend toward Catholic colleges had been fostered in the diocese by campaigns, and as a result gratifying growth came to the enlarged St. Francis and St. Joseph's colleges and to St. John's University.

It was obvious that the period of expansion of the Catholic school system at all levels would continue. It was conservatively estimated in June, 1953, that between 40 and 50 elementary and

four or five high schools would be constructed in the next 10 years. They would cost \$50,000,000 in 1953 prices and would provide for 50,000 children. In addition, the remodelling and expanding of existing buildings would continue.²³

The pupils in the schools of the diocese of Brooklyn achieved excellent scholastic results, as could be inferred from the semi-annual report on examinations in the high and elementary schools printed regularly in the *Tablet*.²⁴ World War II and the years following furnished remarkable proof of their patriotism in the purchase of bonds and stamps and the collection of critical materials, food, and clothing for war-ravaged peoples. Although, regrettably, many Catholic children still remained outside the Catholic school system, the proportion of Catholic youth enrolled in the schools of the diocese was never so high—nearly 15 per cent of the entire Catholic population in 1953²⁵—and if the 110,983 public school children attending special released-time religious instruction classes be included, the percentage was nearly 23 per cent. The danger of imitating some of the much publicized and dangerous educational trends of some public schools was avoided and the diocese had reason to thank God that the efforts of bishop, clergy, religious, and laity had brought the schools to their recognized happy estate.

In 1953 the teaching personnel of the diocese numbered 146 priests, 366 brothers, 3,606 sisters, and 831 members of the laity—a total of 4,949. Without their edifying lives and unselfish ministrations, as well as those of more than 2,000 priests, religious, and laity engaged in social service and in institutions of mercy, Brooklyn could not have enjoyed the Catholic life it did. By the teachers, particularly, were trained many of the rising generation of the Faithful; from their labors and example came the vocations to the priesthood and to the religious life that continued the ministry of Christ and secured the salvation of souls; from their ranks went the Good Shepherds and the Good Samaritans to heal the wounds of society; while their prayers and sacrifices uplifted man and brought him more abundant blessings from God.

A bishop realizes this very well, of course, and one of his great cares is to supervise, direct, and aid these indispensable coadjutors. This responsibility was delegated for years to his vicars general.

Then in 1927 Monsignor Thomas A. Nummey was appointed visitor general for the religious communities. He was succeeded in this office four years later by Monsignor William J. McKenna. Part of his superintendency was to appoint priests to serve as confessors to the religious and to deliver monthly spiritual conferences at the various convents. In addition, a number of experienced priests served as counsellors to some of the communities.

Recruitment of their ranks, depleted by death, and the need of expansion to meet the growing opportunities for greater service were matters of grave concern to the brotherhoods and sisterhoods. In 1953 it was estimated that within the next 10 years Catholic schools would need a 35 per cent increase in their teaching staff—and this did not include teachers needed to replace those who would leave the system because of illness, old age, etc.²⁶ The increasing secularism of life and the greater spiritual advantages now generally available to those living in the world have perhaps impeded the fulfillment of some religious vocations.

The establishment by some of the diocesan communities of day and boarding school juniorates, paralleling the purpose of the preparatory seminary, was a wise step in fostering vocations. The first such juniorate was established by the Franciscan Brothers in 1923. They were followed by the Sisters of Mercy, who in 1926 opened a similar institution. Five years later the Sisters of St. Dominic and the Sisters of St. Joseph also opened juniorates. The program proved highly useful in securing more vocations and in 1953 it was reported that the communities teaching in high schools were accepting postulants in numbers greater than ever before.²⁷

Teaching communities which mingled with youth had obviously greater opportunity of securing recruits than those engaged solely in institutions for the sick or the aged. To determine whether vocations kept abreast of the growth of the population was not easy. Some of the priests and religious serving temporarily or permanently in the diocese were born outside the diocese. On the other hand, as we have seen, a number of Brooklyn youth became affiliated with other dioceses and with extra-diocesan communities.²⁸ It may be said, somewhat arbitrarily, that each category cancelled out the other and that all the priests and religious within

the diocese at any given time represented numerically all the vocations that had been born in the diocese. A study of the past century, aided by such a yardstick, revealed that the general ratio of fulfilled religious vocations to the general population, while still insufficient, was never so high as in 1952.²⁹

In 1921 there were in the diocese 13 congregations of religious priests, 5 teaching brotherhoods, and 24 communities of sisters. Of the priests, two congregations were engaged in teaching, the other 11 were occupied with parish work. Of the sisterhoods, two followed the contemplative life, 17 taught in the schools of the diocese, and eight of the latter were devoted to the diocesan charities as well, while five other communities of religious women were engaged solely in charities.

By 1953 there were 69 religious communities within the diocese of Brooklyn. Seventeen of them were religious congregations of priests, of whom all but three—the Society of Mary, the Lithuanian Order of Friars Minor, and the Columban Fathers—were engaged in parish work. The Vincentians and the Jesuits conducted schools also; while the priests of the Society of Mary served as chaplains for the teaching brothers of their own community. The Fathers of the Company of Mary and those of the Catholic Apostolate, or Pallottine Society, also conducted scholasticates for their own communities. There were seven communities of teaching brothers in the diocese. All but one were extra-diocesan and one was engaged in social work as well. The religious sisterhoods numbered 45, seven of which were diocesan. Three of these communities were contemplative or devoted to retreat work, 18 were engaged in teaching, 10 others taught school and also labored in the social apostolate, 13 were devoted solely to the works of charity, some of which involved catechetical instruction, and one community resided in the diocese for purposes of study only.³⁰

The Vincentian Fathers shared in the notable growth that was experienced by the religious communities. The progress of St. John's College was especially remarkable. During the period student enrollment rose to a prewar peak of 9,348,³¹ more property was acquired, additional schools were opened, and St. John's became a university. The pattern was set in 1925 when the School of Law, which had been established in the preceding year, opened

on Court Street. In 1927 the downtown College of Arts and Sciences was organized and the School of Accounting, Commerce, and Finance was opened on Joralemon Street. Two years later, such was the popularity of these downtown professional schools, that the college opened a million-dollar 14-story building on the corner of Boerum Place and Schermerhorn Street.³² The same year the School of Pharmacy was begun. In 1939 a School of Nursing Education was also established. In 1942 the downtown schools were reorganized under the title of the Borough Hall Division of the Colleges of Arts and Sciences and they included St. John's University College and the Schools of Law, Commerce, Pharmacy, and Nursing Education. The facilities of all these schools were enlarged during the years that followed.

Meanwhile, several other significant events had taken place. In April, 1933, the Regents of the state granted St. John's the title of university and Bishop Molloy accepted its chancellorship. In preparation for a still greater expansion, the university purchased 100 acres of land on February 11, 1936, in the Hillcrest section of Jamaica.³³ The coming of war, however, postponed the realization of this new venture, but the celebration of the school's diamond jubilee in 1945 was made the occasion for a campaign for building funds. In 1953 it was announced that ground would be broken for the first unit on February 11, 1954. The first building, estimated to cost \$2,500,000, would be ready for occupancy in September of 1955. It was anticipated that by 1970 all the new building units would be completed at a cost of \$25,000,000. Part of the program included the erection of an additional 15-story building in downtown Brooklyn.³⁴

Today old St. John's College on Lewis Avenue houses the university's Graduate School, Teachers' College, and St. John's College.³⁵ In the same neighborhood a new building, the Moore Memorial, had been added to St. John's Preparatory High School in 1927.³⁶

The Fathers of the Society of Jesus, despite their heavy debt and the closing of their college, were able to expand their Brooklyn Preparatory High School for boys on Carroll Street. A large wing was added to the building and in 1946 a successful campaign was launched to secure funds for further enlargement.

During this third episcopal administration of the diocese two communities of priests opened preparatory seminaries in the remoter parts of the island. In 1923 the priests of the Company of Mary began their high school, the Montfort Apostolic Preparatory Seminary, at Belle Harbor and in 1926 they occupied their present premises at Bay Shore. Two decades later the Pallottine Fathers, or the Society of the Catholic Apostolate, opened a similar institution at North Haven near Sag Harbor.

The Brothers of the Christian Schools remained at St. James' Academy which was reorganized in 1926 as St. James' Diocesan High School. Both school and faculty transferred the scene of their activities to the Bishop Loughlin Memorial High School upon its completion in 1933. The old episcopal residence became the faculty house. St. Augustine's parish high school, conducted by the same community, was enlarged in 1922, and in 1926 it was reorganized as the diocesan Bishop Loughlin Memorial High School. Seven years later it again assumed the old title of St. Augustine's. Meanwhile, in 1926 the brothers transferred their community-owned Clason Point Military Academy from Westchester to Oakdale, Long Island. They had acquired there a large waterfront estate and they proceeded to erect new buildings. The new boarding and day high school was called La Salle Military Academy. The Christian Brothers continued in charge of the upper grade boys in St. Cecilia's parish school, but in 1926 they withdrew from the parish school of Queen of All Saints. In 1952 the community began teaching the upper grade boys in St. Gabriel's school, East Elmhurst.

The Franciscan Brothers were able to open a new college building on Butler Street in 1926. There, too, in 1935 they opened a new building for their St. Francis Preparatory High School. The old building was discontinued for school purposes in 1952 when the secondary school moved to the remodelled building in the parish of St. Vincent de Paul. In 1924 the brothers purchased a large residence on Brevoort Place for St. Leonard's Commercial High School and thither in the next year they moved from the older institution on South Fourth Street.

A day juniorate, the first in the diocese, was opened on Butler Street in 1923. Eleven years later it was transferred to the new

St. Anthony's Boarding Juniorate built at Smithtown Branch. The community had moved its novitiate from Butler Street to the new Mount St. Francis which they had opened at Smithtown Branch in 1929.

During the years the brothers continued in the old parish schools of Our Lady of Good Counsel, St. Anthony, Star of the Sea, St. Patrick, Kent Avenue, St. Cecilia, and St. Francis Xavier. They resumed teaching at Our Lady of Lourdes in 1923 and in 1951 they took charge of the older boys at St. Brigid's school. During the period they withdrew from the eight following parish schools: St. Stephen's, St. Charles Borromeo's, and Our Lady of Mercy in 1923; St. Joseph's, 1926; St. Vincent de Paul's and St. Paul's in 1928; St. Peter's, 1933; and Sacred Heart, 1935. The superiors were Brothers David McPartland, O.S.F. (1922-1925), Columban Reilly, O.S.F. (-1934), Capistran Cusack, O.S.F. (-1937), Columban Reilly, O.S.F. (-1940), Fidelis Connor, O.S.F. (-1943), Jerome Roese, O.S.F. (-1949), and Aquinas Lenahan, O.S.F. (1949-).

The Brothers of the Society of Mary (Marianists) opened their Chaminade High School for boys at Mineola in 1930.³⁷ They withdrew from St. Barbara's parish school in 1938 and from St. Michael's in East New York in 1941. In the latter year they relinquished also the grade school at Holy Trinity but continued teaching at the high school in that parish. In 1937 the eighth-grade boys at St. John's Orphan Asylum were entrusted to their care, and when the old asylum closed 11 years later the brothers accompanied their charges to the Rockaway Park institution.

The Brothers of the Sacred Heart continued teaching at St. Rose of Lima parish but they abandoned St. Mary Star of the Sea, Far Rockaway, in 1939. The next year they opened Coindre Hall at Huntington as a boys' elementary boarding academy.³⁸ A few years later it was reported that property had been secured at Jackson Heights in Queens for a high school to be staffed by this community.

The Xaverian Brothers retained their post at the parish school of Holy Cross. In addition, they assumed charge of the boys' departments in the schools at the parishes of St. Matthew in 1923, Holy Name in 1924, and St. Teresa in 1935. In 1926 they were entrusted with St. Michael's Diocesan High School.

The Brothers of the Holy Cross, founded in 1841 with headquarters at Notre Dame, Indiana, were the first community of brothers introduced by Bishop Molloy. In 1944 the brothers assumed charge of the older boys at St. Thomas Aquinas', Flatlands. Thus the community began their second residence in Brooklyn, almost a century after their short residence at Assumption parish. In 1947 they began instructing the older boys at St. Francis of Assisi's school. Seven years later the erection of a high school for boys was begun by the community in Bayside West.

The seventh community of teaching brothers to enter the diocese of Brooklyn were the Marist Brothers of the Schools. Founded near Lyons, France, in 1817, they made their first American foundation in New York City in 1892. In 1950 the Marist Brothers came to St. Mary's parish high school in Manhasset. Their local headquarters was in Poughkeepsie, New York.

To the foregoing brief survey of the congregations of priests and brothers who taught in the schools may be added a short review of the educational efforts of the various teaching sisterhoods. As in the past, they continued to staff the greater number of the elementary and secondary schools of the diocese.

The Sisters of Charity of the New York community who had come to Brooklyn in 1831 retained their teaching assignments in the old parishes of St. Paul, Star of the Sea, St. Peter, Assumption, St. Charles Borromeo, and St. John the Baptist, at St. Joseph's Orphanage for girls, and at St. Monica's, Jamaica. The old Congress Street convent in St. Paul's parish was razed in 1941 and a new convent was built there. The sisters discontinued teaching at St. Stephen's in 1941 but were introduced into the parish schools of the Sacred Hearts of Jesus and Mary at Southampton in 1925; St. John Evangelist, Center Moriches, 1926; and St. Gabriel, East Elmhurst, 1940. The sisters maintained their charitable endeavor also at St. Joseph's Orphan Asylum and at Holy Family Hospital but in 1940 they withdrew from St. Mary's Hospital.

The Dominican Sisters of Brooklyn, devoted to the works of charity and the education of the young, remained the second largest community in the diocese. They relinquished the parish schools of Our Lady of the Rosary of Pompeii in 1924; St. Mary

Magdalen, Springfield Gardens, 1925; St. Bernard, 1930; Our Lady of Sorrows, 1940; and St. Boniface in 1947. Their institutional schools, operating at St. Rose Industrial School in Melville and at Nazareth Trade School in Farmingdale, were closed in 1942, as was Sorrowful Mother Home. In 1936 the community withdrew also from St. John the Baptist school in New York City in which they had taught for 71 years.

But while social changes were closing some institutions and schools, the following 23 additional parish schools were added to the 27 older schools that remained under their direction. The new schools were: St. Joseph Patron, opened in 1922; Our Lady of Guadalupe, 1923; Good Shepherd, 1931; and Our Lady of Solace, 1939. In Queens the sisters opened schools in the parishes of St. Bartholomew, Elmhurst, 1923; St. Clement, South Ozone Park, 1929; St. Catherine of Sienna, St. Albans, 1930; Sacred Heart, East Glendale, 1941; St. Pius, Jamaica, 1943. At the mid-century several more educational commitments were undertaken, those in Queens County being at Sacred Heart, St. Alban's or Cambria Heights, in 1950; St. Francis of Assisi's, Long Island City, in 1951; and, the next year, in the parishes of American Martyrs at Bayside and Incarnation in Bellaire. In Nassau, Corpus Christi, Mineola, was opened in 1922; Holy Redeemer, Freeport, 1925; and St. Kilian's, Farmingdale, 1926. Reflecting the growth of Nassau County, the schools of Curé of Ars parish at Merrick and Notre Dame in New Hyde Park were both opened in 1951. Then, in 1953, Queen of the Most Holy Rosary School was opened at Roosevelt. In Suffolk the Dominicans began teaching at St. Patrick's, Huntington, in 1922; St. Hugh's, Huntington Station, 1926; St. Joseph's, Kings Park, 1931; and, in 1953, at St. John Evangelist's in Riverhead. As the period closed, the community was preparing to open three additional elementary schools: one each in Suffolk, Nassau, and Queens.

The sisters guided the growth that came to the older parish commercial high schools for girls conducted by them at All Saints', St. Aloysius', and St. Nicholas' and at the coeducational and academic school in St. Agnes parish, Rockville Center.

Two diocesan high schools for girls were entrusted to the community in 1923, St. Barbara's, Brooklyn, and St. Bartholomew's,

Elmhurst. A healthy growth also came to the schools that were owned and operated by the community. This was the case with the established high school of Queen of the Rosary, an academic and commercial high school for girls at Amityville, and the co-educational St. Agnes Academic High School in St. Fidelis parish at College Point. The community also opened the Dominican Commercial Girls' High School in Jamaica in 1936. A new building was dedicated there two years later. The Kaupert Secretarial Institute for high school girl graduates was opened at the same address in 1940. From 1941-1949 the sisters conducted the Anita Floyd-Jones Elementary Academy for girls at Massapequa. In 1942 the Dominican Commercial Annex for girls was opened in East New York. In the next year the congregation purchased 25 acres adjoining Mercy Hospital at Hempstead for a college for women.

In 1931 the Dominican Boarding Juniorate was opened at Water Mill. In 1953 the institution was closed and in its place a day juniorate was opened temporarily, in the city, at Annunciation Convent, Havemeyer and North Fifth Streets, Brooklyn. The community's novitiate remained at Amityville and the motherhouse was transferred from Holy Trinity parish to the same town in 1947. The community also expanded its labors in the Puerto Rican mission field, teaching the Spanish-speaking youth on every level from kindergarten and catechetical center to the university, until by 1951 there were 68 sisters in six convents. The establishment at St. Joseph's near Monticello, New York, also flourished during this period. This progress in education and in institutions of charity, to be described later, was directed by the Very Reverend Mothers M. Augustine Fleck, O.P. (-1927), M. Charitas Harth, O.P. (-1943), and M. Anselma, O.P. (1943-). The community's centennial observance in Easter Week of 1953 was the occasion of diocesan-wide rejoicing.

The Sisters of Mercy enjoyed a conservative and steady development in their educational and charitable institutions. In addition to the seven parish schools, which they were conducting in 1921, they began teaching in Holy Rosary in 1922; St. Gerard Majella's, Hollis, 1923; St. Thomas Aquinas', Flatlands, and St.

Agatha's, 1924; and St. Therese's, 1940. In 1952 the sisters began the new school at St. Mary's in Roslyn.

Their institutional schools at the Convent of Mercy, Willoughby Avenue, and at St. Mary of the Angels, in Syosset, also thrived and they developed other community projects as well. The sisters opened Our Lady of Mercy boarding and day academy for elementary and high school girls at Syosset in 1928.³⁹ The Mercy Commercial High School on Taaffe Place grew until in 1930 a secretarial school of junior college grade was opened at that address. Then in 1942 the sisters opened the new Catherine McAuley Commercial High School at East 37th Street, and thither Mercy High School and the junior college or Mercy Secretarial were transferred.⁴⁰

The community began a juniorate at the Willoughby Avenue motherhouse in 1926 and three years later they transferred the novitiate from the old motherhouse to Syosset. The superiors in this third stage of development have been Mothers M. Ursula Sinnott (-1925), M. Dominic Murphy (-1931), M. Eulalia Reilly (-1934), M. Dominic Murphy (-1940), M. Philip (-1943), M. Dominic Murphy (-1949), and M. Eustace O'Hara (1949-).

The cloistered nuns or Religious of the Visitation of Mary closed their secondary academy for girls at the beginning of Bishop Molloy's administration. Since then they have devoted their teaching efforts to elementary grade children at their Visitation Academy near their Bay Ridge Monastery. The superiors during the episcopate of the third bishop of Brooklyn were Mothers M. Philomene de Chantal Clarry (1923-1929), M. Gertrude O'Connor (-1932), M. Philomene de Chantal Clarry (-1938), M. Loretta Franklin (-1941), M. Philomene de Chantal Clarry (-1947), Marguerite de Chantal Mooney (-1951), and M. Clare Marie Rose (1951-).

The Sisters of St. Joseph, devoted to education and the works of charity, continued to form the largest body of religious in the diocese. In the period covering the years 1922 to 1953 the community retained its hospitals but discontinued its supervision of several child-caring institutions. St. John's Protectory for Boys at Hicksville was closed in 1935, and in the next year the orphans were withdrawn from St. Joseph's Orphan Asylum at Flushing.

St. John's Orphan Asylum on St. Mark's Avenue, which the community had served for so many years, was entrusted to the Society of Mary in 1937, as was St. John's Ocean Home at Coney Island. Then, in 1943, St. Malachy's Home for Boys at Rockaway Park was closed. The sisters also closed the community-owned St. Joseph's Elementary Academy at Babylon in 1923, and they withdrew from Our Lady of Mercy parish school in 1930.

In 1953 the sisters were teaching in 44 of the parish schools with which they were engaged in 1921. Since that year they accepted invitations to teach in 17 others: St. Anne's, Brentwood, in 1923; St. Martin of Tours', 1924; St. Christopher's, Baldwin, 1925; St. Philip Neri's, Northport, 1926; Our Lady of Victory, Floral Park, 1930; St. Stanislaus', Maspeth, 1931; St. Mary's, Flushing, 1936; St. Athanasius', Immaculate Conception in Jamaica, and St. Pascal Baylon's in St. Albans, 1938; and Holy Name of Mary, Valley Stream, 1939. After the mid-century the sisters were entrusted with parish schools at St. Camillus' at Rockaway Beach in 1951 and at Ascension in Elmhurst and St. Rita's in Long Island City in 1952. In 1953 the scope of their efforts was further enlarged by the assumption of three more schools: St. Clare's, Rosedale; Queen of Peace, Kew Gardens; and Holy Family, Flushing.

Upon the formation of the diocesan high school system the same religious were given charge of two diocesan high schools for girls: St. Brendan's in 1922 and Queen of All Saints' in 1923. In 1948 the Flushing annex of the McDonnell Memorial was also entrusted to them.

The privately conducted institutions of the community in both old and new foundations also prospered. In the former category were the elementary academies of St. Agnes Seminary, which moved from Union Street to its new location on Avenue R in 1928, and St. Angela Hall which, in 1929, received a new building, as did St. Joseph's Academy at Brentwood. The new Sacred Heart Seminary was established at Hempstead in 1921. In 1944 Marie Anna Villa at Brookville was opened and served as a kindergarten until 1951 when it was closed, the zoning laws preventing its continuance.

Of the old community high schools, St. Agnes Seminary moved to its new location in 1928 and St. Angela Hall occupied a new

building the following year. St. Francis Xavier Academy, in the parish of that name, expanded as did St. Joseph's Academy, Brentwood. During the period the sisters also established three new academic high schools for girls: Mary Louis at Jamaica in 1936; Fontbonne at Bay Ridge in 1937; and, in 1949, Sacred Heart Academy in Hempstead.

Old St. Joseph's Commercial on Bridge Street had a notable growth. The Teresa Mullen Secretarial Institute for high school graduates functioned there from 1941 to 1949 when the post-graduate course was abandoned. The increasing demand for business courses led to the acquisition and renovation in 1945 of a 10-story office building at the corner of Bridge and Willoughby Avenue. Thither the classes moved from the Bridge Street address. The annex of St. Joseph's Commercial, which opened at 21st Street, Bay Ridge, in 1941, was then closed and the classes were reassembled at the new Willoughby Avenue address. The Rockaway Park annex of St. Joseph's Commercial High School, which opened in 1943, changed its title in 1947 to that of Stella Maris Commercial High School. The Hewes Street annex begun in 1920 was closed in 1942.

St. Joseph's College for Women developed so that an addition was built in 1923 and two years later an adjoining residence was secured. Still another new building was erected in 1929. That year the state granted the college a permanent charter.

The Sisters of St. Joseph opened a day juniorate in Transfiguration parish in 1931. In 1940 that school was located once again in the former motherhouse at Flushing. In 1948 it was relocated at the old Parmentier Memorial on Bridge Street. At the Brentwood motherhouse a new St. Joseph's Convent was built in 1929 and a new Sacred Heart Chapel was dedicated four years later.⁴¹ At Brentwood, also, ground was broken for a normal college building in March, 1953. In 1930 the community had entered the foreign mission field by undertaking charitable and educational work in Puerto Rico. They opened a house in the diocese of Ponce in that year and another in 1932. In 1939 they made their first foundation in the diocese of San Juan. Mother Mary Louis ended in 1932 her 40 years' service as general superior. She was succeeded

by Mother M. Jane Frances, who was followed in 1944 by Mother M. Charles Edward.

The cloistered Sisters of the Good Shepherd established their Eudestine School for the elementary grade girls and, in 1924, their Euphrasian High School. Thus, to their highly regarded reformatory work of many decades at the Hopkinson Avenue address, was added the rehabilitating influence of scholastic recognition by the state. The non-teaching community of Magdalens, attached to the convent, were more purely contemplative in spirit and members of the Third Order of Carmelites.

The Daughters of the Heart of Mary remained at old St. Joseph's Institute for the Deaf. In 1936 they relinquished their educational labors for the deaf and speechless and devoted their efforts to settlement work among the Negroes.

The Religious of the Sacred Heart of Mary added to their earlier years of service in the parish schools at St. Mary's, Long Island City, at St. Catherine of Alexandria's in Brooklyn, and at Sag Harbor, where they also maintained their Sacred Heart of Mary boarding and day elementary academy and high school for girls. The high school building was enlarged in 1949. In the last-named town they operated, from 1944-1949, the Cor Maria Institute for young women from South American lands. In 1951 the sisters took charge of St. Anne's parish school in Garden City.

The Sisters of Christian Charity remained at the parish school of St. Benedict until 1951. Then, after having taught there for nearly three-quarters of a century, they were obliged to leave the diocese because of their expanding hospital endeavors elsewhere.

The Sisters of the Holy Family of Nazareth during the period added two more parish schools to the seven schools they were conducting in 1921. The new assignments were at St. Stanislaus, Bishop and Martyr, in South Ozone Park, which they entered in 1925, and at St. Peter Claver's beginning in 1937. In the latter year, also, the sisters undertook the institutional care and education of the Negro children at the Little Flower House of Providence at Wading River. Ten years later they staffed St. Christopher's, a country home for convalescent babies in Sea Cliff.

The School Sisters of Notre Dame withdrew from the parish school of the Sacred Hearts of Jesus and Mary in 1927 but they

retained their teaching staffs at eight other schools and at the parish high school of St. Saviour. In addition, during this period, they assumed the direction of four more parish schools: three of them in 1927, St. Anselm's, St. Rita's, and St. John Nepomucene's, Bohemia; and, in 1939, St. Joseph's, Garden City. In 1952 the community took charge of the school newly opened in St. Anthony's parish, Ozone Park.

The Missionary Sisters of the Sacred Heart of Jesus have remained at their social service mission in the parish of the Sacred Hearts of Jesus and Mary. In 1927, when the School Sisters of Notre Dame left, they merged their St. Charles' school with the Sacred Hearts parish school. In 1941 the parish and school were united with those of St. Stephen and the name was changed to Sacred Hearts-St. Stephen. A few years after this event the foundress of the community, Frances Xavier Cabrini, was canonized.

The Daughters of Wisdom relinquished the Nativity parish school at Ozone Park in 1924. They remained at the parish school of St. Mary Gate of Heaven at Ozone Park and in their community High School of Our Lady of Wisdom at the same address. In Port Jefferson the annex of the high school expanded, as did their commercial high school for girls in St. Charles Hospital. In 1930 the community began its new institutional school, the Wharton Memorial, for mentally retarded children. In 1938 they opened the local parish school of the Infant Jesus. Seven years later they started the St. Charles Clinic elementary school in downtown Brooklyn.

The Felician Sisters of the Order of St. Francis continued teaching the children in the parish schools of St. Hedwig in Floral Park and Our Lady of Consolation in the borough of Brooklyn.

The Missionary Franciscan Sisters retained their educational charge in the parish school of Our Lady of Peace. In 1925 they opened another elementary school at Our Lady of Loretto, and in 1946 they began teaching at the parish school of St. Rosalia.

The Sisters of the Holy Name of Jesus entered their second parish school, that of SS. Philip and James, at St. James, Suffolk, in 1922. Seventeen years later the 18 sisters then at this school and at that of Our Lady of Solace withdrew from the diocese.

The Grey Nuns of the Sacred Heart continued teaching in the

parish school of St. Joan of Arc, Jackson Heights. To this assignment they added the parish school of St. Leo, Corona, in 1924; of Blessed Sacrament, Jackson Heights, in 1932; and, nearby, in 1950, the school of Our Lady of Fatima parish.

The first new teaching community to enter the diocese during the administration of Bishop Molloy were the Sisters, Servants of the Immaculate Heart of Mary. They came from the Scranton motherhouse of a community that was founded in 1845 at Monroe, Michigan, by Father Louis F. Gillet, C.S.S.R., and Mother M. Teresa Maxis. The sisters opened the following parish schools: St. Ephrem's in 1922; St. Dominic's, Oyster Bay, 1924; St. Peter of Alcantara's, Port Washington, 1925; St. Mary's, Manhasset, and St. Raymond's, Lynbrook, 1926; and Our Lady Queen of Martyrs, Forest Hills, 1928. In the last year also they were given charge of the coeducational St. Dominic's parish high school at Oyster Bay. In 1937 the sisters were entrusted with a catechetical center at Our Lady of Good Counsel parish, Inwood, and they took over the teaching there when it became a parish school in 1941. Eight years later they were entrusted with the girls' department of the coeducational parish high school that was opened at St. Mary's parish in Manhasset.

The second new teaching community to arrive were the Sisters of the Congregation of the Blessed Sacrament, which had been founded by Katherine Drexel in 1889 at Pittsburgh to work among Negroes and Indians. They came from their motherhouse at Cornwall Heights, Pennsylvania, in October, 1922, to the Negro parish of St. Peter Claver. They did social work the first year and in 1923 took charge of the new parish school. In 1931 they began catechetical centers in Brooklyn and Queens. This work developed until, in 1937, with the aid of some 60 public school teachers the sisters were operating 22 centers and had helped bring into the Church over 2,200 adults and 150 children. In 1931 the sisters assumed charge of the Little Flower Institute which was established as a home for Negro boys and girls at Wading River by Monsignor Bernard J. Quinn in December, 1930. But since more sisters were required for these enterprises than the motherhouse could supply, the community withdrew its 12 sisters from the diocese in August, 1937.⁴²

The Religious Sisters of Mercy of the Union, whose provincial house was at Dallas, Pennsylvania, first entered the diocese in 1922. In that year they assumed charge of the school of St. Aloysius parish, Great Neck. Since then they have formed the teaching staffs as well in the following parish schools: St. John of God, Central Islip, to which they went in 1923; Sacred Heart, Bayside, 1925; St. Joseph's, Babylon, 1926; St. Anastasia's, Douglaston, and St. Boniface's, Sea Cliff, 1928; St. Kevin's, Flushing, 1940; and, 11 years later, Our Lady of the Most Blessed Sacrament school in Bayside.

The Congregation of the Religious of the Holy Union of the Sacred Hearts was founded by Father John B. Debrabant in 1826 at Douai, France. The members of this community came to the diocese in 1923 from their provincial house at Fall River, Massachusetts, to teach in the parish of St. Francis de Sales, Patchogue. In 1939 they staffed also the parish school of SS. Philip and James in St. James, Long Island. Seven years later they took over the teaching at Immaculate Conception school in Astoria.

The Sisters of St. Dominic of Sparkill, New York (Congregation of Our Lady of the Rosary), were founded in New York in 1876. They took charge of St. Edmund's school in 1923; staffed schools at St. Mary Magdalen's, Springfield Gardens, in 1925; St. Teresa's, Woodside, in 1926; Our Lady of Perpetual Help, Richmond Hill, in 1927; and, in 1951, Mary Queen of Heaven. Meanwhile, in 1932 they began teaching at St. Edmund's Commercial Parish High School for girls.

The Sisters of St. Dominic of East Columbus, Ohio (Congregation of St. Mary of the Springs), founded in 1822, came to Brooklyn in 1924. That year they began to teach in the parish school of St. Mark and that of St. Andrew Avellino at Flushing.

The Sisters of Charity (of Halifax, Nova Scotia), established in 1849, began teaching in the following parish schools: Our Lady of Angels in 1924; St. Sebastian's, Woodside, 1928; St. Nicholas of Tolentine's, Jamaica, 1929; St. Sylvester's, 1930; St. Barnabas', Bellmore, 1931; Our Lady Help of Christians, 1937; and Ascension (renamed Ascension-Resurrection in 1952), Middle Village, 1939. In 1950 they opened three parish schools: Our Lady of the Cenacle in Richmond Hill; St. Aidan's in Williston Park; and St.

Thomas the Apostle's in West Hempstead. In 1937 these religious opened the Seton Hall community-owned coeducational high school at Patchogue. Fifteen years later they completed a new high school building north of the town.

The multi-diocesan Ursuline Sisters of Thildonck, founded in 1831 and based in Belgium, came to the diocese in 1924. Their first local teaching mission began at Nativity of the Blessed Virgin parish in Ozone Park. The next year they took over Our Lady of Grace school at Howard Beach, and, ten years later, established a novitiate at Blue Point.

The Sisters of Notre Dame de Namur were founded by Blessed Julie Billiart at Amiens, France, in 1804. Their first Brooklyn foundation was made at St. Catherine of Genoa's in 1924 from their Ilchester, Maryland, provincialate. In 1925 they began teaching at SS. Joachim and Anne's, Queens Village, and five years later, at Our Lady of the Miraculous Medal.

The Sisters of St. Dominic, Congregation of St. Catherine of Siena (of St. Catherine, Kentucky), founded in 1822, came to the parish school of the Resurrection in 1925; SS. Simon and Jude's, 1926; and to both St. Vincent Ferrer's and Our Lady of Lourdes, Queens Village, in 1932.

The Franciscan Sisters (Hastings, New York), established in 1893, began teaching at Immaculate Conception, Astoria, in 1925 and at St. Rosalia's four years later. Regrettably, in June, 1946, the 21 sisters engaged in these two parishes left the diocese.

The Franciscan Sisters (Allegany, New York), founded in New York in 1859, have had but one school in the diocese, that of St. Virgilius, Broad Channel, of which they took charge in 1926.

The Sisters of Charity of the Blessed Virgin Mary (Dubuque, Iowa), who originated in 1833, came to Our Lady of Loretto parish school at Hempstead in 1927, and to St. Thomas Apostle's in West Hempstead in 1950. Three years later they staffed St. Gregory's school, Bellerose.

Two other communities, well established in the charitable works of the diocese, entered the educational field as well during this period. The Capuchin Sisters of the Infant Jesus, here since 1940, took over in the year 1951 both the new Holy Family school at Canarsie and the long-established school at St. Benedict's.

The Sisters of the Catholic Apostolate, or Pallottine Sisters, engaged in diocesan social work since 1922, began to teach at Our Lady of Grace school in 1952.

In 1952 the Daughters of Charity of St. Vincent de Paul, known by their white cornettes, came from their Emmitsburg motherhouse to open the De Paul House of Studies near St. John's University. From that same motherhouse had come the Sisters of Charity who had labored in the diocese from 1831-1846.

Finally, the Religious Teachers Filippini came to the diocese in September, 1953, in order to staff St. Bernadette's parish school. The community originated in Italy in 1692 and came to the United States in 1910. Their provincial motherhouse is located at Morristown, New Jersey.

CATHOLIC WELFARE WORK AND CHARITABLE ENDEAVOR

A BRIEF RETROSPECT of the thirty odd years following 1922 reveals a succession of serious crises that placed extraordinary strains upon Catholic charitable endeavor. The aftermath of World War I with its problems of the readjustment of returning veterans was succeeded by unemployment and the business depression of 1920-1921. Thereafter, although a measure of prosperity returned, it was accompanied by the usual problems of sickness, delinquency, and instability. The financial crash beginning in 1929 developed during the ensuing years into a general business paralysis until, throughout the United States, some 14,000,000 wage earners were unemployed and their families were subsisting largely on public relief.

The years of the depression revealed the inability of private agencies to cope adequately with the situation and they awoke nation, state, and city to a greater awareness of their social obligations. As a consequence, comprehensive and far-reaching social security programs were enacted into law. Some fictitious prosperity returned in the mid-1930's because of "made" work, and, after that, it continued as a result of war orders that were placed to meet the impending conflict. America's active involvement in World War II solved the unemployment problem, but after the conclusion of the conflict in 1945 labor-management strife became epidemic and living costs continued to rise until by 1953 the purchasing power of the dollar was half what it had been in 1939. Meanwhile the strain of war had resulted in many maladjusted

lives and broken homes; while the absence of the normal wage earner and the employment of women left many children without proper guidance, with resultant increased juvenile delinquency.¹

All through these years of profound social change the Church strove for the well-being of the individual, the integrity of the family, and the supremacy of morality over merely utilitarian considerations. The challenge to the depression in the reaffirmation by Pope Pius XI in 1931 of the social teachings of the Gospel in his encyclical *Quadragesimo Anno* illustrates the point. The frequent pronouncements of that Pope and of his successor through the following years gave wise guidance and renewed hope to such of the world as would listen.

The Catholic Church in the United States continued to make her practical contributions to the solution of the problems of unemployment, poverty, sickness, old age, crime, the salvage of children and youth, and the general well-being of the community. Her spiritual and corporal works of mercy not only provided food, shelter, medicine, and enlightened guidance but gave the moral encouragement and spiritual strength that government grants and mechanized agencies could never hope to provide.

The National Catholic War Council, which had been established by the hierarchy of the United States to cooperate in the effort of World War I, was reorganized in 1919 and again in 1923, after which it became known as the National Catholic Welfare Conference. Its enlarged program aimed to unify, coordinate, and organize American Catholic people especially in the works of education and social welfare. As a consequence, throughout the country additional diocesan charitable bureaus were set up and existing bureaus were adapted to the changing conditions. At the same time more active interest and aid from larger numbers of the laity were enlisted in succoring those afflicted in mind and body. In general, it may be said that during the second quarter of the 20th century Catholic social welfare work made further strides from the stage of dispensing mere relief to more constructive techniques, methods, and services.

In Brooklyn, Bishop Molloy began his administration with a number of splendid institutions and agencies, but he found also that some of the auxiliary societies, agencies, and institutions had

developed somewhat haphazardly with little diocesan supervision. They were further characterized by some overlapping of objectives, by dependence upon uncertain sources of income, and by the inevitable deterioration of plants. Then, too, the diocese of Brooklyn was faced with peculiar difficulties in coping with welfare problems because of its very crowded and highly industrialized population. In 1939 it had a denser Catholic population per square mile than any other diocese or any archdiocese in the whole country, save one.² The entrance into Brooklyn of persons of other races and national stocks, despite the virtual cessation of immigration, also complicated the problems of social welfare. After World War I the Negro population increased considerably. By the mid-century the Puerto Ricans had arrived in noticeably larger numbers, and the same period witnessed the advent, although in fewer numbers, of Europeans displaced from their ancestral homes. Each new contribution to the population created new problems in securing both harmonious integration and economic self-support, as had the earlier arrival of Poles and Italians and, still earlier, that of the Irish and Germans.

To meet his problems Bishop Molloy took several significant and far-reaching steps early in his administration. In 1922 he engaged the services of a hospital consultant of national repute, to make a scientific and complete study of the hospitals and health facilities of the diocese, in order to determine the usefulness of each and its degree of conformity with accepted standards. Three years later he appointed the present Monsignor Joseph E. Brophy to serve as the first full-time supervisor of hospitals and health agencies. In the following years experts from the Social Action Department of the National Catholic Welfare Conference were invited to make a thorough survey of the nearly 150 charitable agencies and institutions in the diocese. This study paved the way for the reorganization of the bureau of diocesan charities and resulted in its present administrative setup. In 1930 Monsignor Francis J. O'Hara was succeeded in the office of supervisor of charities by the present Monsignor J. Jerome Reddy. In the next year an executive secretary was appointed and the reorganization of the work into more clearly defined functional divisions was under way.

Some other highly significant undertakings of Bishop Molloy deserve recording. In the year 1931 the bishop, by appealing to the pastors, considerably enlarged the number of active conferences of the St. Vincent de Paul Society. That same year he organized his lay committees to finance more adequately the growing charities budget. Six years later he made a special appeal to his priests for increased interest in social work. Again and again, through the preceding and the subsequent years, similar endorsements of policies and appeals for their support came from his pen and were published in the *Tablet*. At the beginning of his administration in 1922, in order to provide larger quarters for the central office, the organization was moved from Court Square to Boerum Place. In time the quarters once more became crowded, and in 1946 the bishop relocated the office, allotting it 11 floors of the modern 14-story office building that he had acquired on Joralemon Street.³ The main office, meanwhile, was supplemented by district offices which were opened in 1931 at Jamaica and in 1937 at Astoria, at Red Hook-Gowanus, and at Greenpoint-Williamsburg. The last two offices were closed after 10 years' service because the space was needed for health centers. Then in 1943 a district office was opened in Mineola, and five years later another office in Bay Shore. These county offices reflected the changed complexion of these former rural sections, with their new homes and new families and related problems. By 1949 priest supervisors had been appointed and advisory boards, composed of priests and laity, had been established in each of the four counties in the diocese.

Brooklyn's third bishop also gave considerable attention to increasing the personnel and to securing their training for their assignments. To this end he relieved from parish duties a number of young priests and sent them to recognized schools of social work. Upon completion of their courses these clergymen were placed in certain key positions in the enlarged and intensified program of charitable endeavor, within the diocese and, in some instances, on the national and international scene. Likewise, dozens of religious and scores of lay persons were equipped for their tasks by special training.

Not least of the contributions made to Catholic charities by

Brooklyn's third ordinary was his introduction into the diocese of several religious communities devoted to charitable and social work. The advent of the newcomers and the altered objectives of some of the older religious communities were symptomatic of some of the changes that were taking place in the field of social welfare.

Among the older religious congregations, which had been engaged in social work as well as teaching during the previous administration, were the Sisters of Charity, the Sisters of St. Dominic, the Sisters of Mercy, the Sisters of St. Joseph, the Sisters of the Good Shepherd, the Daughters of the Heart of Mary, and the Daughters of Wisdom.⁴ Under Brooklyn's third bishop, the Sisters of the Holy Family of Nazareth and the Brothers of Mary added social work to their teaching responsibilities, while the Daughters of the Heart of Mary exchanged their specialized teaching for missionary work in the parishes. The Sisters of St. Joseph and the Sisters of St. Dominic continued to operate their hospitals but they disengaged themselves from the care of orphans. Among the other older communities still devoted exclusively to charitable works were the Sisters of the Poor of St. Francis, the Little Sisters of the Poor, the Missionary Sisters of the Sacred Heart (Henry Street), the Missionary Sisters of the Most Blessed Trinity, the Nursing Sisters of the Sick Poor, and the Franciscan Missionary Sisters of Mary.

Meanwhile, 13 other religious communities had come to the diocese of Brooklyn and began to devote themselves to charitable and social works. Four of them, however, did not remain in the diocese. The Sisters of the Blessed Sacrament arrived in October, 1922, and they cared for the Negro children in St. Peter Claver's parish and, beginning in 1931, those at Wading River. In 1937 they withdrew from the diocese as was recorded in the previous chapter. The Sisters of San José de la Montana, the next new community, remained an even shorter time, 1923-1926, during which they operated out of Our Lady of Pilar Spanish mission.⁵ The Daughters of Mary of the Immaculate Conception took charge of Ozanam Home in 1939. They were founded in 1904 and had their motherhouse at New Britain, Connecticut. They, too, left the diocese when the home was closed in 1952. The Domini-

can Sisters of San Sisto Vecchio entered the diocese in 1947, coming from Rome, Italy, to engage in catechetics and the social apostolate in St. Rosalia's parish. The community, regrettably, felt obliged to withdraw the next year.

Two attempts were made within the diocese to establish a religious brotherhood of Negroes, for the purpose of assisting the social apostolate among their own peoples. The first, begun in 1929 by Monsignor Bernard J. Quinn with its novitiate at the House of Providence at Wading River, lasted about a decade. Unfortunately, the movement fell away after his death in 1940.⁶ Another attempt was made with an extra-diocesan group in 1948 by the Most Reverend Bartholomew J. Eustace, bishop of Camden, to whom a gracious welcome was accorded by Bishop Molloy. The nascent community was known as the Missionary Servants of Christ the King and their initial spiritual formation was entrusted to the Franciscan Brothers whose novitiate at Smithtown was made available to them. But this effort also came to naught.⁷

The remaining nine new communities of sisters, along with the 14 older congregations of religious women and the Brothers of the Society of Mary, brought the total number of communities engaged in the charitable work of the diocese during 1953 to 24. Reference, however brief, may now be made to these new congregations whose consecrated members joined those of the longer-established communities in writing a glorious chapter of self-denying service in Brooklyn's Catholic charities.

The Sisters of the Catholic Apostolate (Pallottine Sisters of Charity), who had been founded for the care of orphans in Rome in 1843, by Blessed Vincent Pallotti, arrived in Brooklyn in September, 1922. They came here from their local headquarters at Harriman, New York, and took over St. Thomas Settlement in St. Lucy's parish. They proceeded to engage themselves in a number of catechetical, nursery, and settlement centers, and in 1952 they entered the school system of the diocese also.

This community was followed by the Parish Visitors of Mary Immaculate who had been founded in New York in 1920 and had established a motherhouse at Monroe, New York. They travelled daily to Brooklyn from their convent in Manhattan to take up the

census in various Brooklyn parishes. To expedite their labors, they opened a convent in Bay Ridge in 1947.

The Sisters of St. John the Baptist, a sisterhood that had been begun at Angri, Italy, in 1878, by Canon Alfonso M. Fusco, came from their Staten Island house to the parish of Our Lady of the Rosary of Pompeii in 1934. They have since then been engaged with census taking, catechetics, nurseries, and parish societies in several parishes. In September, 1952, the sisters acquired the former J. P. Morgan estate in Glen Cove for a novitiate, and, despite some initial local opposition, proceeded with their charity.⁸

Next, following this congregation, were the Mission Helpers of the Sacred Heart, who were founded in 1890 with headquarters at Towson, Maryland. They began their Brooklyn mission in 1936 when, from their Bay Ridge convent, they made themselves available for parish census and catechetical work.

The (Lithuanian) Sisters of St. Francis, established at Mount Providence, Pittsburgh in 1922, came to Transfiguration parish, Maspeth, in 1934. They conducted catechetical classes and societies also in the Lithuanian parishes of St. George and Our Lady Queen of Angels.

The Missionary Sisters of the Most Sacred Heart of Jesus, founded at Hiltrop, Germany, in 1899, arrived in the United States in 1908. Their provincialate was located at Reading, Pennsylvania. They came to Brooklyn in 1937 and took over the domestic arrangements of St. John's Home for Boys.

The Capuchin Sisters of the Infant Jesus, begun in 1927, entered the diocese in 1940, coming from Ringwood, New Jersey. Since then they have undertaken settlement work in some of the so-called Italian parishes, namely, those of St. Blaise, St. Francis of Paola, St. Rocco in Glen Cove, and Our Lady of Mt. Carmel in Patchogue. In 1951 they entered the diocesan school system as well.

The Franciscan Sisters of St. Joseph, founded in 1897 and dedicated to social work, arrived in Brooklyn in 1940. They came from Hamburg, New York, and took charge of the long-established St. Mary's Hospital, succeeding the Sisters of Charity.

In 1950 the ranks of the sisterhoods engaged in the works of

charity were augmented by the advent of the Sisters of Reparation of the Congregation of Mary. Sometimes called the Sisters of St. Zita, they had been founded in New York in 1903. In Brooklyn they supervised hostelrys for working girls.

As constituted in 1931, the Diocesan Commission of Catholic Charities operated under the ordinary of the diocese, the diocesan supervisor, and a large staff of trained priests, religious, and professional lay workers. Behind them was woven a diocesan network of voluntary individual and group support, both personal and financial.⁹ In response to the needs and trends of the times the bureau gave greater emphasis to surveys and studies, to social case work, and to training its personnel. The organization also developed closer cooperation with the courts and other welfare agencies and made advantageous use of the new legislation for social betterment. Better coordination, the consolidation of some agencies and institutions, and the closing and the expansion of still others also characterized its efforts during the period under review.

The diocesan bureau defined its purpose as: first, to coordinate and correlate the work of all Catholic charitable agencies under the general supervision and control of the central diocesan authority; secondly, to direct the work in the major functional fields of social case work, social group work, health, and social action; and finally, to serve in an official representative capacity for the diocese in its dealings with other kindred agencies in the community and in its participation in community movements for the promotion of the general welfare. The bureau recognized its continuing responsibility of studying social conditions, of formulating programs to meet social problems as they were revealed, of interpreting the Catholic viewpoint on vital questions as occasion required, and of defining policies in relation not only to its own affiliated groups but also to other organizations both public and private.

A much publicized instance of this function of Catholic Charities in interpreting the Catholic viewpoint arose in 1953 over the question of "planned parenthood." Fifty-three Catholic agencies of the archdiocese of New York and the diocese of Brooklyn resigned on May 29 from the Welfare and Health Council of New York City because that body granted membership to the Planned

Parenthood Committee of Mothers' Health Centers. "In resigning from the Council," which was composed of 391 Catholic, Protestant, Jewish, and non-sectarian agencies, the Catholic agencies stated, "we exercise the right to determine for ourselves in the framework of a free society the application of our moral and religious principles and the extent to which they permit us to act or not to act."¹⁰ The Catholic group contended that the practice of unnatural birth control was gravely contrary to the law of God and harmful to its practitioners, and to family and national life.¹¹

It is convenient at this point to outline some of the chief pre-occupations or departments of Catholic Charities as it functioned in 1953 through its divisions of: Family Welfare, Protective Care of Children, Health Work, Youth, Social Action, and Finance.

The Division of Family Welfare formally began to function in 1930 by assuming much of the work previously performed by the St. Vincent de Paul Society under the direction of Patrick Mallon. His name since his death was preserved in the organization in 1940 of the Mallon Employment Service. By means of aptitude and vocational guidance tests this agency rendered free annual assistance to thousands of persons. In 1952 alone, it placed 1,858 persons in employment.¹² The division in 1933 instituted a central application and information service, for the referral of inquiries to the proper agencies. Through the Citizens Welfare Committee and through the State Emergency Bill of 1931 the division secured aid for families in their homes. By reason of the liberalized law of 1933, allowances were received for dependent mothers; and through the old age assistance law of 1936, some support was secured for the inmates of homes for the aged and for others in Ozanam Home and Anthonian Hall. Indicative of the great helpfulness of the family division may be cited the fact that during 1944 it served a total of 6,333 families composed of 24,923 individuals.¹³ Since then, while the volume of cases has decreased slightly, except in Nassau and Suffolk where the volume grew, the severity of the problems has increased.¹⁴ The cases involved marital difficulties, personality problems of both children and adults, insufficient income and budget difficulties, inadequate housing, friction with in-laws, ill health, and alcoholism. In 1952 the family division accepted 451 such cases assigned by the Domestic Rela-

tions Courts of Kings and Queens. This represented one-third of the families for whom the division gave case work service.¹⁵ In that year Catholic Charities spent 36.5 per cent of its budget on family welfare,¹⁶ including the assistance it received from the Hundred Neediest Cases Fund of the New York *Times* and from the Greater New York Fund.

Lending invaluable support to these achievements of the Family Welfare Division have been several lay societies. The contributions, both personal and financial, of the venerable St. Vincent de Paul Society have been most notable, although since 1930 the family division furnished most of the personnel for court and case work. Over many years the society maintained its headquarters in Boerum Place and, beginning in 1933, it opened other offices in Jamaica and Mineola. The depression, which in 1936 saw 20 per cent of the city's population on relief, intensified the need for volunteer service in social work. By a direct appeal to the pastors in October, 1931, Bishop Molloy increased the number of parish conferences and the work of the society so that in 1933 the society had 156 conferences with 1,457 active members. That year it helped 62,637 persons in 12,155 families, made 96,571 visits to homes and 274,300 to hospitals, and spent \$462,180.85. Obviously the society thrived on hard times.¹⁷ In the relatively prosperous year of 1952, 1,566 members from 183 parish conferences made 25,767 visits to the needy and distributed the sum of \$519,981.¹⁸ The Vincentians faithfully continued their family, hospital, and prison visiting and helped support several diocesan institutions. They also maintained vacation camps (for 7,000 children in 1943)¹⁹ and established salvage bureaus in each county—three of them in Nassau and one in Suffolk in recent years.

The Women's Auxiliary of the St. Vincent de Paul Society was also active in the same work, as were the Ladies of Charity who organized a Jamaica office in 1932. Beginning many years before that date, other women's organizations, such as St. Saviour's Sewing Circle and the Christ Child Society, also helped impoverished families by making and distributing free layettes and First Holy Communion and Confirmation outfits. The Catholic Thrift Shop opened in 1931 on Court Street, and through the sale of second-hand clothing it helped to support Villa de Sales and the Dr.

White Memorial Settlement House. A similar but more ambitious project, a diocesan salvage bureau, was established by Catholic Charities in January, 1938, with headquarters in downtown Brooklyn. It grew rapidly and by 1947 was operating 15 salvage stations, a fleet of trucks, and a main warehouse in each county. Thereafter it operated from Maspeth and three Brooklyn branches, leaving the collections in the outlying counties to the St. Vincent de Paul Society.²⁰ It distributed clothing and furniture free, except in cases where a small sum could be paid. The salvage bureau rendered indispensable service in the great annual collections for overseas war relief.

The problem of finding homes for aged and infirm people was another difficult task confronting the family division. By reason of the development of medical science and public health service, people lived longer than formerly but a decreased birth rate left fewer younger persons to care for the aged, and inadequate housing conditions complicated the problem. Between 1940 and 1950 the total white population of the United States increased 15 per cent, but the number of older people increased 37 per cent.²¹ This situation led to greater demands upon homes for the aged, as, for instance in 1948, when there were 1,120 applicants to four homes and only 209 could be admitted.²² To meet this situation a boarding house program for aged persons was instituted, with the result that in 1952 there were only four unaccepted applications.²³

The Little Sisters of the Poor, from their arrival in Brooklyn in 1868 to 1940, sheltered in their two Brooklyn homes over 20,000 destitute and aged men and women.²⁴ Annually they have cared for about 500 persons in their Bushwick Avenue and Eighth Avenue homes. The community's international novitiate in Queens Village has forged another strong bond with the diocese.

On a somewhat smaller scale, Our Lady of Consolation Home for the Aged (until 1933 called St. Catherine's Infirmary), at Amityville, was begun by the Sisters of St. Dominic to accommodate aged persons able to pay a few dollars weekly. After the diocese took over the institution the Bishop Molloy Cottage was erected in 1935 and the Monsignor May Cottage in 1939. By then the home accommodated 125 guests.

The older Ozanam Hall (called Ozanam Home prior to 1941)

on Concord Street continued to provide a residence for homeless women in receipt of public old age assistance. After the Daughters of the Heart of Mary withdrew from this institution it was conducted by lay persons until October, 1939, when the Daughters of Mary of the Immaculate Conception took over.²⁵ Although the hall could accommodate only 75 persons, 449 were assisted during 1948. In January, 1952, the home was vacated to the city, and property was acquired in Bayside for larger quarters in more congenial surroundings.

Somewhat different in function was St. Peter's Home at Hicks and Congress Streets for females seeking employment. During that period under review the institution was transferred by the Sisters of St. Joseph, who had been conducting it, to the Sisters of the Poor of St. Francis. The latter community then incorporated it into St. Peter's Hospital.

Mary's Hall represented a more recent effort to provide a home for young women after institutional life. While necessary guidance was provided, the management of the home was left to their own responsibility. The first unit, opened on 10th Street in December, 1944, was followed by units in Flatbush and in East New York.²⁶ This work was supplemented by the arrival in the diocese of the Sisters of Reparation of the Congregation of Mary. They opened Regina Coeli Guest House for working women at Belle Harbor in 1950, and, in the next year, Queen of Peace Residence on Prospect Park West. Another temporary shelter had been opened in 1932 on Clinton Avenue. Known as the Catholic Big Sisters' House, it provided classes in homemaking and business for some years until the service was terminated.²⁷ A step forward in the care of blind women was the opening of the Anthonian Hall shelter on Greene Avenue in 1934. Formerly the chancery office, it was enlarged in 1940 and an annex was acquired two years later.²⁸

Among the shelters for men may be listed the facilities of Columbus Council of the Knights of Columbus at Grand Army Plaza. Since 1925 the Kolping Society of Brooklyn offered accommodations for 40 journeymen at Kolping House, opened that year on Weirfield Street in Ridgewood.²⁹ The Catholic Seamen's Institute was established in 1935 at old St. Bernard's Church on Hicks Street. After the church was demolished in 1941 for the express

highway, a new institute was built which was dedicated in 1943. It offered spiritual, recreational, and other facilities to men of the merchant marine—nearly half of whom were said to be Catholics—who came to the port of New York from the seven seas.³⁰

The temporary sheltering of small children in day nurseries was also supervised by the family division. These institutions were organized for the day care of children whose mothers must work outside the home. They offered medical and case service and instructed parents in their duties. Immaculate Conception Day Nursery (formerly on Sands Street and since 1952 located in the Farragut housing project), St. Joseph's Day Nursery on Pacific Street, and St. Cecilia's on Richardson Street were the oldest. Other day nurseries were opened during Bishop Molloy's administration at St. Thomas Settlement on Kent Avenue and in the parishes of Our Lady of Loretto, St. Finbar, Our Lady of Grace, Our Lady of Czenstochowa, Our Lady of Peace, and Our Lady of the Rosary of Pompeii; and, most recently, the Jamaica Day Nursery was opened.³¹ A day and night shelter for children, aged 4-12, was begun in 1945 in the former orphans' reception home of the Dominican Sisters on Graham Avenue. Inability to meet the required standards forced the closing of all these nurseries save those at Immaculate Conception, St. Finbar's, and St. Thomas' and in Jamaica.

The idea of the settlement as an adjunct of wholesome family life developed considerably since the pioneer Dr. White Memorial Settlement House was opened on Gold Street. Supported by the Catholic Settlement Association, the building served as a center for a kindergarten, catechetical instruction, library, recreational clubs, scouting activities, and family visiting. These beneficent works were pursued by the resident Missionary Servants of the Most Blessed Trinity.³² These Trinitarians in more recent years opened missionary cenacles or convents also in the parish of St. Peter-Our Lady of Pilar, in St. Thomas Aquinas' parish, Flatlands, and in the Queens County parishes of Resurrection-Ascension in Elmhurst, Holy Child Jesus in Richmond Hill, and St. Rita (discontinued in 1952), Long Island City. Indicative of one aspect of their work was the fact that by the year 1946 the sisters had taken the census in more than 100 parishes.

Several other communities of religious women had in the meantime initiated similar undertakings in the diocese. The Sisters of the Catholic Apostolate (Pallottine) conducted settlements in several parishes, beginning in 1922 with that of St. Thomas in St. Lucy's and following with: St. Fortunata's, Crescent Street, in 1932; St. Louis', Ellery Street (since closed), in 1933; Our Lady of Grace, Howard Beach, in 1937; St. Finbar's, Bay 20th Street, in 1939; and a few years later at Nativity in Ozone Park.

The Capuchin Sisters of the Infant Jesus, beginning in 1940, established settlements in the parishes of St. Blaise, Hawthorne Street; St. Francis of Paola, Conselyea Street; Holy Family, Canarsie; St. Rocco, Glen Cove; and Our Lady of Mt. Carmel in Pat-chogue.

The Sisters of St. John the Baptist, who arrived in Brooklyn in 1934, engaged in census work and taught catechism in the parish of Our Lady of the Rosary of Pompeii, Siegel Street. They extended this activity in 1938 to the parishes of Our Lady of Mt. Carmel, North Eighth Street, and Most Precious Blood, Harway Avenue. Similar assistance was offered from 1936 on by the Mission Helpers of the Sacred Heart, from their convent in St. Michael's parish, Bay Ridge. Beginning in 1934, the Lithuanian Sisters of St. Francis served the same apostolate in the Lithuanian parishes of St. George in the Navy Yard section, Our Lady Queen of Angels in Williamsburg, and Transfiguration in Maspeth. The Missionary Sisters of the Sacred Heart, who had pioneered in this work from the beginning of the administration of Bishop McDonnell, carried on from their convent in Sacred Hearts-St. Stephen's parish. The Daughters of the Heart of Mary, who had formerly conducted St. Joseph's Institute for the Deaf on Buffalo Avenue, turned their attention in 1939 to settlement work among the Negro parishioners of St. Peter Claver's along Fulton Street and in East New York. To this roster of apostolic women must be added the names of the Parish Visitors of Mary Immaculate who, from 1933 to 1946—the year before they opened their Bay Ridge convent—came from New York daily to undertake the census in 37 parishes. A special project was an exhaustive census covering the years 1937-1941 among the Negro population.

The care and protection of helpless children and the reforma-

tion of straying youth were always a primary concern of the Church in Brooklyn. In fact, during 1952 the second largest item of office expenses of Catholic Charities—21 per cent—went for youth and child welfare.³³ The loss of one or both parents by separation or death, the economic disaster of parental illness and of seasons of unemployment, the broken home or the religiously indifferent home with its almost inevitable consequent juvenile delinquency, the child born out of wedlock—all contributed in their several ways to some of life's most poignant tragedies. It was to the Child Care Division of Catholic Charities that the preventive and remedial solutions of such problems were assigned. To place all delinquent and wayward children in city and state shelters, as has been proposed by some,³⁴ would remove religion, the strongest force in child rehabilitation.

That division underwent great changes in this field of the care of children and youth. A growing awareness of the responsibility and opportunities presented to the state resulted, during the period, in the passage of special legislation and the creation of special courts. The children's, adolescents', and family courts which were organized in the 1920's, and in 1935 were instituted in Queens, were overdue and appropriate settings for the hearing and adjudication of problems of this type. Social workers from the family division's staff were regularly assigned to these judicial forums which transferred annually hundreds of the cases to Catholic agencies and institutions. Thus, in 1943, of the cases handled by the family division, 1,225 had been referred to it by the courts.³⁵

Among such supervising agencies was the venerable Roman Catholic Orphan Asylum Society which by 1940, after 111 years of service, had cared for approximately 45,000 orphans.³⁶ During the present administration its peak year of 1922 counted 2,200 children in the institutions it maintained³⁷—a number which dropped by December, 1944, to 600 of the diocesan orphan population of 3,125.³⁸ Four years later the society had under its supervision in St. Joseph's Female Orphan Asylum on Willoughby Avenue, St. John's Home for Boys at Rockaway Park, St. Christopher's Home in Sea Cliff, and St. Vincent's Home in Brooklyn, a population of 737 and had cared for 1,022 children during that year.³⁹

The Catholic Home Bureau, which was established in 1898 for the placement of dependent children in foster family homes, had provided for nearly 5,000 by 1925.⁴⁰ In that year it was reorganized as an inter-diocesan agency with the archdiocese of New York for placement, supervision, and adoption. The Catholic Guardian Society was constituted in 1914 as the after-care agency for the supervision of young people discharged from institutions. In the first quarter-century of its existence that society had supervised and helped to adjust nearly 40,000. The discharged boys and girls returned to their families before the age of 16, while those who had no one to accept them were helped to plan their own lives.⁴¹ During 1952 the society assisted 1,730 children.⁴² In that same year the Catholic Big Brothers gave personal assistance to 280 juvenile delinquents assigned them by the courts. The organization had performed this work since its inception in Brooklyn in 1933 and in Queens two years later. The Catholic Big Sisters, formed in 1918, also took a friendly interest in neglected and delinquent girls, offering them counselling service, a non-profit employment agency, and a room registry office. The Italian Board of Guardians, founded in 1936 and affiliated with Catholic Charities in 1938, offered similar facilities to meet the behaviour problems of Italian-American children. In 1952 the board gave guidance to 424 children. The Ferrini Welfare League, organized in Queens during 1943, had the same purpose.

In addition to the erection of courts that served as points of referral of cases involving children and adolescents to the appropriate institutions and agencies, other great changes occurred in the field of child care. They arose from the increasingly liberal financial policies of the city and state toward the helpless and needy. The Emergency Home Relief legislation introduced in 1931 and the Public Assistance Act of 1937, amplifying the legislation of 1915, increased financial grants to parents and thereby preserved many homes. A correlative effect was to decrease the number of commitments of children to institutions and to families. Through the years the number of permanent legal adoptions and of commitment to temporary foster care in private homes grew. As a result, the number of children in the institutions became smaller relatively to the Catholic population than formerly,

the child-caring institutions were reduced in number, and some of the religious communities abandoned orphan care after many decades of such work. The average total child population in 18 institutions during 1922 numbered 5,114, and the total cared for during that year was 6,122. By the end of 1950 the corresponding populations in the 10 diocesan institutions had fallen to 3,101 and 6,000, respectively.⁴³ Two years later 1,379 children were cared for in nine orphanages and infant asylums and 1,795 other children were receiving foster home care. At the same time there were in nine protective institutions 855 boys and girls. A total of over 5,000 children had been cared for that year in these 18 institutions.⁴⁴

The care given to these wards of the diocese was the best that consecrated service and financial assistance could devise. As the years wore on and medical science advanced, vocational guidance and special treatments for cardiac, diabetic, and mentally and physically handicapped children were introduced. Most of this added cost was met by private donations.

Of the several religious communities that served these children, the Sisters of Mercy assumed an increasingly important role. The Angel Guardian Home conducted by them on 12th Avenue was able in 1934 to offer case work service and it provided accommodations for a greater number of unwed mothers and their offspring. In 1947 the home assumed responsibility for the adoption program previously handled by the Catholic Home Bureau of New York. In 1952 pre-natal and post-natal care was given to 757 boarding mothers and there were 1,795 children registered in boarding homes and 177 in the institution. At the Convent of Mercy Orphanage on Willoughby Avenue there were 160 more children and at St. Mary of the Angels Home in Syosset, 93 more.⁴⁵ Illustrative of social changes was the fact that whereas in 1915 half of the children in the Angel Guardian Home were of Irish descent, in 1940 four-fifths of them were Italian.⁴⁶

St. Vincent's Home for Boys in Boerum Place saw its population increase after the business panic of 1929 from 66 to over 200 unemployed boys up to 21 years of age. The usual school program at the home was then abandoned in favor of vocational printing, while the smaller boys travelled daily to neighboring schools.

Later on, the war reduced the number of boys to 125, but during 1952 the number arose again to 150. The Sisters of St. Dominic continued to supervise the domestic arrangements at the institution.

The Sisters of Charity, who had been the first to care for the orphans of the diocese, remained in charge of St. Joseph's Orphan Asylum, or St. Joseph's Hall as it was sometimes called, on Wiloughby Avenue. During 1952 it sheltered 410 girls.⁴⁷

The years introduced changes also at St. John's Home for Boys on Albany Avenue. The depression years had brought 101 high school boys to the home and it was judged more advantageous for men to supervise them. Accordingly, the Sisters of St. Joseph withdrew in September, 1937, after 69 years of service, and the Brothers of the Society of Mary replaced them. The admission age was set to range from the sixth elementary grade through high school. At the same time the boys from Nazareth Trade School in Farmingdale and those at St. Malachy's Ocean Home at Rockaway Park were sent to St. John's. The Missionary Sisters of the Most Sacred Heart of Jesus (Hiltrup community) came to supervise domestic details. A few years later the property was sold to make way for a public housing project and the institution was closed in July, 1948. The boys of high school age joined those at St. Vincent's Home, and the younger children went with the two religious communities to the remodelled St. John's Home for Boys in Rockaway Park.⁴⁸ There, during 1952, 145 boys were accommodated.⁴⁹

The Sisters of St. Joseph gradually disengaged themselves from the care of orphans. St. Malachy's at East New York continued as a reception station for St. Malachy's Ocean Home at Rockaway Park and for St. Joseph's Home for Girls in Flushing until 1929. In that year the latter institutions established their own reception offices and the East New York station was discontinued. St. John's Protectory for Boys at Hicksville was discontinued in 1935 but the farm was retained to supply the institutions. The Flushing home closed in 1936 and the children were sent to the Sisters of Mercy and the Sisters of Charity. Finally, in 1943, St. Malachy's Ocean Home closed.

The Sisters of St. Dominic also withdrew from orphan care

during the same years and for the same reasons. The summer camp of St. Rose at Lloyd Harbor became the Diocesan Institute of Philosophy in 1926. Then, in the year following, the orphanages at Amityville and in the parishes of Annunciation in Greenpoint and St. Joseph in Long Island City closed. The orphanage at New Hyde Park followed in 1936, and in 1942 the Home of the Sorrowful Mother on Harrison Place, the Nazareth Trade School at Farmingdale, and St. Rose Industrial School in Melville also passed out of existence. In 1942 the Dominican Orphan Home on Montrose Avenue, which had served as a reception house, was closed. All told, since 1863 the Dominicans had cared for over 20,000 orphans.⁵⁰

While some institutions were preparing to close, the Little Flower House of Providence opened at Wading River in 1931 to provide educational and pre-vocational training for Negro children, many of them orphans. Later on, children were admitted regardless of color or creed. The Sisters of the Congregation of the Blessed Sacrament began the work but when they found they could no longer furnish enough sisters for its expansion they withdrew in 1937. The Sisters of the Holy Family of Nazareth succeeded them. The family division initiated case work service at the institution in 1940, and in 1953 a special appeal was made by Archbishop Molloy to the clergy and laity of Nassau and Suffolk to secure more foster parents for the 300 or more children who pass through the institute every year.

Notwithstanding the trend from institutional care to home adoption, the diocese once again found its available children's homes filling up, so in 1947 the former Country Home for convalescent babies was secured at Sea Cliff for the care of children up to three years of age. Renamed St. Christopher's Home and conducted by the Sisters of the Holy Family of Nazareth, it accommodated 50 children.

The Family Welfare Division also concerned itself with the remedial measures for wayward girls and young women undertaken by the Sisters of the Good Shepherd and it supplied a trained worker to the institution. Their home on Hopkinson Avenue and St. Philomena's Training School on Pacific Street averaged about 250 inmates who were given a religious, vocational,

and cultural training, after which they departed under a supervised parole system. From 1870 to 1940 approximately 18,000 females, whose delinquency probably originated in religiously indifferent or broken homes, passed through this institution.

One of the most necessary and appealing forms of mercy was ministering to Christ in His sick members. After the survey of the hospitals had been made early in the administration of the bishop, and the assessment of their facilities, standards, and needs, and of their ability to cope with diocesan demands, two main efforts were set in motion under the management of the diocesan Division of Health. Externally, the various health institutions were coordinated with each other and were then integrated with the related governmental and private institutions. Internally, the accent was on education which is so vital to medical progress in our changing scientific age. The program brought a considerable measure of success to the work of the hospitals, clinics, convalescent homes, nursing agencies, and other adjuncts of diocesan health work.

There were eight general and four special hospitals in the diocese—two more than in Bishop McDonnell's time. They had modern equipment and devoted and capable medical, surgical, psychiatric, and nursing staffs, and most of them maintained clinics, dispensaries, and social service departments as well. The hospitals had no worldly endowment other than the enthusiastic service of thousands of dedicated religious, doctors, nurses, technicians, trustees, and other personnel and the devoted assistance of the several hospital guilds and auxiliaries. Some idea of the service given revealed itself in the statistical summary of hospital services rendered in 1951, which listed a capacity of 2,843 beds, 61,368 patients treated for a total of 838,770 patient days, 143,786 out-patient visits, and over 2,000 psychotherapeutic treatments.⁵¹ That year 399 sisters were engaged in these institutions and some 550 students attended the four nurses' training schools with their state-approved curriculum and faculty which were located at St. Catherine's Hospital in Bushwick, St. John's in Long Island City, St. Mary's in Brooklyn, and Mary Immaculate in Jamaica.

The oldest hospital in years of service was that of St. Peter on Hicks Street. In 1932 and again five years later it underwent con-

siderable renovation which made possible the opening of a new maternity department and the care of pediatric cases. The Sisters of the Poor of St. Francis, who conducted the institution from its inception, gave themselves also to the service of tubercular patients in their St. Anthony's Hospital in Woodhaven. Although it was the largest hospital in the diocese, with 375 beds, because of length of treatments only 919 patients passed through its doors in 1952.⁵² It is worthy of record that, from 1914 to 1939, over 900 of the more than 21,000 patients who entered this "vestibule of heaven" were received into the Catholic Church.⁵³

Holy Family Hospital on Dean Street extended its usefulness by opening a new wing in 1938. An adult guidance clinic was also begun there in 1945 by the Sisters of Charity who have conducted the hospital since its opening. St. Mary's Hospital at St. Mark's and Buffalo Avenues was supervised by the same religious community. There, Shevlin Hall was enlarged in 1924 and a new building was opened in 1935. During the year 1933 the institution led all Brooklyn hospitals in the number of its ambulance calls—8,430, all but 100 of them being necessary. From 1882 to 1935 the hospital treated more than 175,000 patients. To the sorrow of their many friends, however, the Sisters of Charity felt constrained to leave in September, 1940, because of insufficient numbers to meet the requests made of them in Brooklyn and New York.⁵⁴ They were succeeded, after 58 years of service, by the Franciscan Sisters of St. Joseph. An additional building for the department of pathology was opened in 1942, and a few years later a School of Medical Technology was established. More than 8,000 bed patients were treated during 1952.⁵⁵

St. Catherine's Hospital on Bushwick Avenue, conducted for many years by the Sisters of St. Dominic, received a modern home for its nurses in 1929. During 1952 bed patients numbering 7,425 and 13,776 out-patients were assisted.⁵⁶ The Dominican Sisters supervised, since its inception in 1927, the affiliated and nearby St. Catherine's Maternity Hospital. It was in that year that Monsignor Edward J. McGolrick opened the institution as St. Cecilia's Hospital in an attempt to reduce maternity costs for poor families.⁵⁷ In 1939 it became known as the St. Catherine's Maternity Hospital Monsignor McGolrick Memorial. The same community

staffed Mary Immaculate Hospital in Jamaica, which in 1929 opened a large new building. This institution became the largest general hospital, with 343 beds, just nine beds larger than St. Catherine's. The number of bed patients during 1952 was 11,411.⁵⁸

St. John's Hospital, in the heart of industrialized Long Island City, remained under the supervision of the Sisters of St. Joseph. It also expanded its plant and enlarged its services during the period. In 1952 there were 6,040 bed patients. Annually the hospital treated nearly 80,000 clinical cases. The same community also managed St. Joseph's Hospital at Far Rockaway where, in 1952, bed patients totalled 5,712. The development of that part of Queens County necessitated the erection of additional buildings in 1934, 1937, and again in 1952.

An appealing work of mercy was that for children who required orthopedic and mental hygiene treatments. The Daughters of Wisdom in 1922 increased the scope of their work in this field by enlarging the hospital and school at Port Jefferson to accommodate over 500 small patients yearly. Known formerly as the Brooklyn Home for Blind, Crippled and Defective Children, the institution has since been renamed the St. Charles Hospital. A new building, the Wharton Memorial Institute, was opened in 1930. The same work was initiated by the sisters at Hicks Street, Brooklyn, when the diocese acquired the former St. Christopher's Hospital for Babies in 1923. There, the Daughters of Wisdom inaugurated their Brooklyn St. Charles Orthopedic and Mental Hygiene Hospital. Six years later the sisters opened the St. Charles Child Guidance Clinic. The first such full-time clinic on Long Island, it served as admitting station for the Wharton Memorial. In 1937 a mental hygiene clinic for adults was opened at Mary Immaculate Hospital. In 1946 it was transferred to the diocesan building on Joralemon Street and thither also the child guidance clinic moved. In May, 1953, it was announced that another general hospital, a branch of St. Charles in Port Jefferson, was to be organized in the West Islip area of western Suffolk, on Montauk Highway west of Captree Highway. The first unit to be erected on the 60-acre site would provide 75 beds.⁵⁹

Mercy Hospital at Hempstead acquired a new building in 1940, and five years later a maternity wing was added. In addition

to managing this hospital in its lovely suburban setting, the Nursing Sisters of the Sick Poor enlarged their visiting nurse service to the sick poor in their homes. Through the years the community increased the number of convents whence this charity was administered. The Henry Street motherhouse and a convent in St. Mary's parish, Long Island City, had carried on this work during the administration of Brooklyn's second bishop. In 1929 another convent in the Bay Ridge section was opened. In 1936 a fourth was established in Immaculate Conception parish, Jamaica, and in 1951 still another at East Meadow in Nassau. During 1952 over 75,000 hours of nursing service were given to 1,287 cases.⁶⁰ The more recent superiors of this diocesan community were Mothers Mary Agnes McCabe (1922-1927), Mary Emma Hamel (-1931), Mary Anna Dillon (-1937), Mary Joseph Ramsey (-1940), Mary Anna Dillon (-1946), Mary de Chantal Cudihy (-1952), and Mary Anna Dillon (1952-).

During this period a special hospital began in a quiet way under the auspices of the Franciscan Missionaries of Mary. In 1937 they transformed their children's fresh air camp at Roslyn into the beautifully landscaped St. Francis Sanitorium for Cardiac Children. In 1940 and in 1942, by reason of private benefactions, the community opened a series of attractive buildings with beds for 200 children and equipped with the most modern scientific devices, including an operating theatre from which telecasts of delicate operations were dispatched to the general public.

Health consciousness had become an outstanding characteristic of American life, and the consequent demand for service was augmented by the fact that the diocese of Brooklyn was experiencing, in its centennial year, a substantial growth in population. New hospital units were needed in the recently developed districts and replacement of older structures was becoming necessary. Rehabilitation and alteration of old buildings to meet the modern standards introduced by the last 50 years' progress in hospital work would prove excessively expensive as well as unsatisfactory. Moreover, in the last decade the cost of operating the hospitals of the diocese advanced more than 200 per cent.⁶¹ Again, the rates set by the third-party agencies for payment of hospital care constantly lagged behind the rising costs, and in some hospitals 80 per cent

of the patients were being paid for by such agencies. The value of diocesan hospital plants was set at \$18,486,297.41 in 1952.⁶² The cost of operation that year was \$11,452,961.84. A deficit of \$1,542,869.08 after receipts from patients was met by voluntary contributions and grants from the United Hospital and Greater New York Funds.⁶³

Closely allied to the care of the sick was the Nazarene Nurses' Registry begun in Prospect Place. Since located on President Street, it continued to operate under the supervision of the Catholic Women's Association. Another beneficent agency was the Villa de Sales Convalescent Home. This service was transferred in 1928 from Commack to Far Rockaway. Then, 10 years later, the home was closed, pending the selection of a more suitable site. The name and service were retained in the Villa de Sales convalescent service which began functioning from Joralemon Street.

Summer camps for children played a well-recognized role in the care of children, especially the underprivileged. The Roman Catholic Orphan Asylum Society maintained St. John's Ocean Home at Coney Island for boys for many years, and, beginning in 1925, Camp Jane Frances at Wyandanch for girls. The Sisters of St. Joseph supervised the home until 1937 when the Brothers of Mary succeeded them. The sisters continued with the girls' camp until it was closed in 1941. In 1925, likewise, the society opened St. Joseph's Villa for orphan girls at Shoreham and entrusted its management to the Sisters of Charity. The Society of St. Vincent de Paul sponsored the Bishop McDonnell free camp at Commack for small boys and girls and the Daughters of Wisdom operated it. The same society supported St. Francis free camp at Roslyn for girls aged 10-16. The camp was closed, as noted above, when the Franciscan Missionaries of Mary, who conducted it, opened the cardiac home. The Little Flower Institute at Wading River also conducted in its early years a camp for small Negro children.

Diocesan camps charging small fees were Camp Molloy for boys and Camp Immaculata for girls, each of them begun at Mattituck in 1926. During this same period the Franciscan Brothers maintained Camp Alvernia at Centerport for boys and the Brothers of the Sacred Heart operated a boys' camp at Coindre Hall

near Huntington. The Sisters of St. Dominic opened a boys' camp at St. Joseph's, New York, and another for girls in 1929. The Knights of Columbus operated a boys' camp at Monroe, New York. In 1951 the Catholic Youth Organization opened day camps, charging modest sums for children up to 16 years of age, at Coney Island, Belle Harbor, Whitestone, Cresthaven, and Wyandanch. Akin to but less strenuous than camp life was the movement begun in 1937 to provide a free two-weeks summer vacation in the homes of comfortably circumstanced Long Island Catholics.

St. Joseph's Institute for the Deaf on Buffalo Avenue was managed for girls by the Daughters of the Heart of Mary until 1936, when the children were transferred to the Bronx whither the deaf boys had been sent previously. Meanwhile, in 1936, this old diocesan charity was given fresh impetus with the formation of the Diocesan Apostolate for the Deaf, Speechless and Hard of Hearing. It provided spiritual, educational, recreational, and employment assistance to thousands of afflicted persons through a number of centers. The scope of the work of this apostolate may be gathered from the fact that in 1952 it tried to meet the needs of over 1,000 deaf-mutes and a greater number of deaf persons. The organization published *Ephpheta*, a national magazine with a circulation in 1952 of 2,800.⁶⁴

The Catholic Guild for the Blind was organized in 1945 to promote the spiritual, social, cultural, and material well-being of the blind and to expand the work being done for them throughout the diocese. The guild organized three centers in Brooklyn and two in Queens and published monthly an interesting news bulletin.⁶⁵

Another preoccupation of Catholic Charities was to guide the leisure-time activities of youth along Christian lines. The importance of recreation and the increasing part it played in modern adult life underlined the problem. Some recreational activities were undertaken during the 1930's under the division then known as Social Group Work. It organized parish recreational centers, athletic leagues, and religious vacation schools. In 1940 Bishop Molloy set up the Division of Youth Activities, generally known as the Catholic Youth Organization, to develop the program. Its aim was to lend more assistance to the leisure-time ac-

tivities of parish and diocesan groups and organizations of young people, to promote the interrelationship of such bodies, and to represent Catholic leisure-time activities in similar community efforts. To implement the expanded program a regional office was established in each county, with priests and professional and volunteer workers. The CYO promoted painting, music, singing, drawing, writing, and athletics. It reopened for parish groups in 1946 as Camp CYO, the former camp at Wyandanch, and it assisted Camp IBG of the Italian Board of Guardians at Wappinger's Falls, New York. Among its other activities was the day camp program mentioned above. The CYO also promoted marriage forums for young women over 18 years of age in a number of parishes, and it encouraged the formation of the "18 and Up Clubs" for the forgotten mixed groups aged 18-30. The annual Catholic Day rallies brought together thousands of young people for discussion of their problems in the light of Christian principles. Of the 100,000 marchers in the fifth Loyalty Day parade held in Brooklyn in May, 1952, half were members of the CYO.

During 1951 nearly 160,000 youth of both sexes were associated with 5,771 leaders in the diverse activities sponsored by the CYO, and the future held promise of even greater accomplishment. Its importance was evident in the fact that in 1952 Catholic Charities spent on it 14 per cent of its total disbursement—the third largest item.⁶⁶ The organization was a healthy reaction to the modern tendency toward state control and it prevented some juvenile delinquency. It was recently confronted with a problem in the disappearance of the middle teenage group from parish programs. The situation was not peculiar to Catholic parishes. Antiquated facilities, part-time employment, and rebellion against any regulations are some of the reasons alleged. Meanwhile, in the grim war years beginning in 1941, the division opened the National Community Service Center in Bay Ridge to meet the needs of the armed forces then passing in large numbers through the diocese. In the first five years of its existence it entertained over 1,000,000 service men. Before the war ended, eight other service centers had been set up at other points on Long Island.

The Social Action Department of Catholic Charities was organized in the spirit of the papal social teachings to combat socio-

economic evils through education, conference, and legislation. This apostolate took more definite shape after the beginning of the 20th century but not until the 1930's was its organization on a diocesan scale undertaken. In the middle of that decade an annual series of conferences on the social teaching of the Church was begun at Columbus Council of the Knights of Columbus. In 1938 and again in 1941 a course of Sunday instructions on social justice was preached in all the churches throughout the diocese. In the latter year priests and seminarians began attending courses in the field of social action at the Catholic University of America. In 1941, also, labor relations schools were started to study the principles of right conduct in the field of labor relations and to help employers and workers in the application of those principles to life situations. More specifically, the schools offered courses in business ethics, public expression, and American economic processes. Then in 1938 and 1942 the Catholic Conference on Industrial Problems was held in Brooklyn, and two years later Catholic Charities was host to the 30th National Conference of Catholic Charities.

Under the impetus of all this activity the Social Action Department of Catholic Charities was formally established in 1946. Since then, many labor-management conferences—both academic and of immediate practical relevance—and lectures and discussions were held on important current industrial situations. Labor Day Masses and Advent and Lenten days of recollection were introduced in a number of parishes.

The labor relations schools, which consumed much of the division's time, were conducted in 10 parishes. Their success and the request of many students for advanced training led to the establishment of a labor relations institute in Brooklyn in 1947 and another the next year in Queens and one more recently in Nassau. The three-year curriculum offered the program of papal social reform, as well as studies in economics, trade unions, speech, government, consumers' problems, workshops for grievance procedures, and collective bargaining. The volunteer faculty—numbering some 70 in 1952—were well qualified. About 20 per cent of the student registration, which was drawn from many types of

occupation, were small owners or managers and the rest were equally divided between union and non-union workers. More than 800 attended in 1952. In 1948 the Social Action Department began to formulate and carry out a diocesan program for the resettlement of displaced persons, over 17,000 of whom were assisted during the first four years.⁶⁷

The financing of the works of charity was an ever-present problem. Even the public authorities, with the tax monies of the state and municipalities at their disposal, always found it extremely difficult to raise funds for their public relief and health programs. Needless to say, had not private charities borne a great part of the burden of caring for some of those citizens of the state, the task of public authority would have been even more difficult than it was.

Privately conducted charities were, obviously, supported largely by private contributions, even though tax-raised public monies were allocated to some of them as the years passed by. The funds voluntarily given to Catholic Charities, as indeed to the Catholic schools, which also performed a public service at little cost to the state, came mainly from the pockets of the moderately circumstanced and the poor.

A record of those times should include a reference, however incomplete, to some of the sources of receipts and some of the items of expenditure. Such matters were, in fact, the preoccupation of the Division of Finance of Catholic Charities. The expenditures by our charitable institutions and agencies during 1939 were computed at over \$5,000,000, and the donated services of the religious engaged, at an additional one-tenth of that sum.⁶⁸ Costs mounted considerably after that date and an expenditure of \$9,000,000 was reported for the year 1946.⁶⁹ Thereafter, those large sums were further eclipsed. Moreover, while the current inflation had resulted in rising incomes for the general population and larger private contributions, this was offset by the rising maintenance costs and taxation.

The situation was well illustrated in the diocesan hospitals. At St. Mary's Hospital during the first half-century of its operation, 32 per cent of its patients were treated free and 23 per cent of the

others were partly paid for by the city.⁷⁰ During 1940 one-third of the beds in the diocesan hospitals were given to the indigent.⁷¹ That year the city allowed \$3.00 for each public charge but each cost the hospital \$6.13. In the more prosperous year of 1945 the hospital patients throughout the diocese paid for less than 80 per cent of their cost.⁷² The total cost of operating the diocesan hospitals, excluding the donated services of nearly 400 religious, was nearly \$5,000,000 during 1944.⁷³ During 1951 the costs rose to \$10,454,906, whereas receipts from patients amounted to \$9,349,017.⁷⁴ In mid-1953 the city paid \$12 a day for medical and surgical cases, although the cost of caring for such public charge patients averaged \$19.30 a day. The public charge patients were the legal responsibility of the city, but the voluntary hospitals, which were non-profit agencies, have carried this enormous burden and have provided free and less-than-cost care to many patients who were not public charges.⁷⁵

The child-caring institutions of the diocese fared little better. In 1940, for instance, 90 per cent of the children in diocesan institutions were public wards and, whereas in 1943 the per capita weekly cost was \$15, the city's allowance was but \$6.00 per child.⁷⁶ Similarly, the Catholic Guardian Society was reimbursed only slightly for the service it rendered to some of the Republic's young citizens. Thus, in 1947 that society's budget for the guidance and supervision of 2,450 children discharged from diocesan institutions was \$60,000 but the city contributed only \$5,000.⁷⁷ Since then, however, greater awareness of the indispensable services rendered has brought increased municipal aid to the institutions and to the Catholic Guardian Society.

The deficits that were incurred in operating the agencies and institutions of the diocesan charities were met from many sources, some of them time-honored. The Emerald Association, through its ball held annually since 1839, contributed from 1922 to 1946, over one-third of \$1,000,000 for orphan care.⁷⁸ Its donation in 1953 was \$43,000.⁷⁹ The Brooklyn Benevolent Society, which administered the estate of Cornelius Heeney, gave from \$10,000 to \$15,000 annually for the same purpose. In the first century of its existence, ending in 1945, it had expended over \$2,000,000 for the

purpose.⁸⁰ The Society of St. Vincent de Paul in 1922 dispensed nearly \$87,000 in assisting 1,488 families.⁸¹ In 1933 it distributed more than \$462,000 to help 12,155 families.⁸² During 1951 the society spent \$526,237 in assisting 4,949 families of 25,006 members.⁸³ Many other sources of income—from auxiliaries, ladies' aid associations, and parish, community, and institutional benefits—might be cited. Thus, the Cheese Club of the Knights of Columbus donated from 1915-1940 over \$100,000 in Christmas cheer to orphans.⁸⁴ The Catholic Settlement Association in the same period raised about \$200,000.

On the parish level, the traditional Christmas and Easter collections proved indispensable. Thus, in 1944 they added up to \$733,709.50⁸⁵ and a few years later surpassed \$1,000,000. On the diocesan level, the Bishop's Committee of the Laity, organized first through subscription dinners and later also by means of an annual diocesan-wide parish collection and special gifts campaign, rose from receipts of \$57,380.71 in 1931⁸⁶ to the sum of \$593,779.63—only 2.5 per cent of which was pledges due—in 1951.⁸⁷ Yet, two years later, Archbishop Molloy was obliged to announce that because of limitation of funds it was necessary "to cut the program, staff and service" and he asked "intensified efforts so that the results in 1953 might represent an increase of at least twenty-five percent."⁸⁸ The receipts that year totaled \$616,197, of which 1.3 per cent was pledges due. The record of this giving to date has been a remarkable testimony to the faith and generosity of the Catholic people of the diocese—the more so, because of the increase in their cost of living and of the state and federal taxes on incomes and inheritances.

Partial reimbursement came also from city and state and the donations of the general public. An instance of the last type of gift was the support beginning in 1935 from the New York *Times* Hundred Neediest Cases Fund, which amounted in 1948 to \$18,976.52.⁸⁹ In 1953 Queens Boro Lodge 878 of the Elks gave nearly one-tenth of its disbursements or \$32,000 to diocesan charities.⁹⁰ Participation in the distribution of the Greater New York Fund was begun in 1938. Ten years later that fund gave \$74,375.24 to the 12 diocesan hospitals, while the United Hospital Fund con-

tributed to those institutions the sum of \$108,279.22. In 1952 the Greater New York Fund allocated seven per cent of the funds received to the Catholic Charities office.⁹¹ Its 1953 budget of \$9,000,000 was distributed among 423 denominational and non-denominational agencies.⁹²

SOME ASPECTS OF RECENT CATHOLIC LIFE

THE CATHOLIC LIFE OF A DIOCESE is based on the spiritual life of the Faithful which in turn is derived from the parish. It is in the parish that the religious community of men, women, and children are inducted into the kingdom of God. There, their supernatural life is fed and their intimate relations with their Saviour are formed.

To the parish church the Faithful come, despite an apathetic world, in rain or shine, heat or cold, to the Sunday Mass that still matters. In the church the cycle courses of doctrinal instruction are given and voices are lifted up in public prayer. Daily in the parish school dedicated religious preserve and strengthen the faith of the rising generation. The people see Christ move about the parish in the persons of their clergy. The clergy marvel at the countless upturned faces at the communion rail; they see in each home another Holy Family; and they gratefully note the constant miracle of the unfailing support by the Faithful of church and school, of diocesan and, indeed, of international good works.

The divinely human life of the parish manifests itself in many other ways—the old devotions to the Sacred Heart and to Our Lady, the Forty Hours celebrations, the spiritual novenas and parish missions, the solemn observances of Holy Week and the other great liturgical commemorations, the First Holy Communion days, the coming of the bishops for Confirmation, the school commencements, the communion breakfasts, the parish suppers and card parties, the amateur theatricals and entertainments, the

forums and discussion clubs, and the meetings of the societies for young and old.

From the parish go forth chosen souls to spread the glad tidings among strangers; in the parish dwell the other children of God who provide the spiritual leaven for society in humble occupations and in the high places that they win in councils of organized labor, in the arts, and in the financial, mercantile, industrial, professional, and public life of city, state, and nation. It would take a large volume to give brief biographies of the men and women who have been highly notable and creditable members of the Church in Brooklyn. The names of only a few have been mentioned in this narrative.¹ From the parish also come the memberships of those associations—pious, fraternal, benevolent, charitable, cultural, and educational—that form the larger diocesan Catholic life.

The Supreme Pontiffs have pointed the way to organized Catholic Action. All the recent popes have underscored the work of the laity under the direction of the hierarchy. Pope Pius XII insistently pointed out that, since priests and religious will always be too few to cope with today's problems, the assistance of the laity must be sought, leaders must be trained and used, and every possible task must be entrusted to our good men and women. He said in his consistory of February 20, 1946: "They are the Church. From its beginning they have formed associations for the carrying out of the most diverse activities with the approval of their Bishops." One year later, in the apostolic constitution *Provida Mater Ecclesia* of February 2, 1947, he established the juridical position within the Church of secular institutes and bestowed papal recognition upon those men and women who wear no religious habits, but, safeguarded by the traditional vows of poverty, chastity, and obedience, dedicate themselves to Christian perfection and the apostolate while remaining in the world.² The calls to Catholic Action have met with hearty response and the American Catholic people today are more conscious than ever of the social implications of their religion.

A review of the manifestations of Catholic life throughout the diocese of Brooklyn reveals that the older organizations, some of them established well over a century ago, as well as the more re-

cent, have been exercising a vigorous activity during the administration of the third bishop of Brooklyn. All of these organizations and activities were spiritual in nature and objective. Some of them were formed to include other objectives as well—cultural, benevolent, and social.

During the years a constant procession of the Faithful of all description has been coming to the speak-room of the Monastery of Our Lady of Mt. Carmel on St. John's Place, seeking the prayers of the cloistered Carmelite Nuns. The world rushes by in the steady stream of traffic on Bedford Avenue, unmindful of but not forgotten by the religious within. Mother Teresa of Jesus, the foundress, was succeeded in 1922 as prioress of this contemplative diocesan community by Mother Loretto of the Mother of God. The latter governed until 1934, when Mother Rosalie of Jesus, Mary and Joseph was elected. She was succeeded in 1940 by Mother Electa of Christ.³

Notable also was the zeal through the years of the Visitation Nuns in spreading devotion to the Sacred Heart through the Archconfraternity of the Guard of Honor. By 1938 there had been inscribed on their monastery register the names of 42,000 members, 480 aggregated confraternities, and 643 affiliated confraternities. Fifteen years later the membership had grown to over 200,000. In 1952 the monastery became also the American Center of the Confraternity of the Holy Hour which had been erected to encourage the Faithful to make a Thursday holy hour.⁴

The growth of the movement for lay retreats, offering brief retirement from the tumult of the world, has been remarkable during the past three decades. The cloistered Sisters Adorers of the Precious Blood had a large share in this activity. Since 1925 they gave 476 retreats to an annual average, in recent years, of 870 retreatants.⁵ The superiors of this diocesan community were Mothers Mary Concepta (-1925), Margaret Mary (-1931), Mary of the Angels (-1937), Margaret Mary (-1943), Catherine of Siena (-1949), and Mary of the Angels (1949-). The chaplain of the community, Monsignor Joseph F. Stedman, propagated devotion to the redeeming Blood of Christ, in the diocese and abroad, and he raised the confraternity's membership from 5,000 to over 400,-

ooo. Private and public retreats for women were developed at the monastery, with the result that a new retreat house wing and chapel were dedicated by Bishop Molloy in December, 1937. Magazines and devotional books, chiefly on the Mass, were published. Fifteen million copies of the *My Sunday Missal* were printed in many languages, several million going to the battle-fronts during World War II.⁶ All told, by 1953, over 25,000,000 books had been sold, subsidized, or distributed.⁷

The entrance into the diocese of another community of religious women furthered the retreat movement by opening a second retreat house for women at Lake Ronkonkoma. These Religious of Our Lady of the Cenacle were founded at Viviers, France, in 1826 by St. Marie Victoire Thérèse Couderc. This cloistered community had come to the United States in 1892. The Long Island foundation began when the celebrated non-Catholic actress Maude Adams presented the sisters with a house and a 300-acre estate. The work was formally inaugurated in May, 1922. In 1927 an international novitiate and a new retreat house were completed and the Cenacle became the American provincial house. The number of retreatants annually increased to 3,500 by 1938. Again, in 1948, additional facilities were made available.⁸ By mid-1953 well over 1,000 closed retreats had been preached to nearly 60,000 women, and many other women had enjoyed days of recollection.⁹

The growing number of Catholic women desirous of making retreats prompted the opening of a third retreat house in the fall of 1949. It was established at Amityville by the Sisters of St. Dominic. They named it Our Lady of Prouille Retreat House, thus preserving the place name of the community's origin in France in 1216. Beginning in 1949, also, week-end retreats for women were held under the auspices of the Religious of the Sacred Heart of Mary at their Cormaria Institute at Sag Harbor. Shortly thereafter, other facilities for women's retreats were made available at Queen of Peace Convent in Brooklyn and at Regina Coeli Guest House in Belle Harbor, both conducted by the Sisters of Reparation of the Congregation of Mary.¹⁰

Catholic men, desirous of profiting by a retreat, were obliged to leave the diocese for that purpose until this activity was entrusted to the Passionist Fathers. In 1924 the bishop transferred



Most Reverend John J. Boardman, D.D.
1894—
Fourth Auxiliary Bishop of Brooklyn



Most Reverend Matthew Niedhammer,
O.F.M. Cap., D.D.
1901-
Vicar Apostolic of Bluefield, Nicaragua



Most Reverend James H. Griffiths, S.T.D.
1903-
Auxiliary Bishop to the Military Vicar



Most Reverend Alexander Zaleski, D.D.
1906-
Auxiliary Bishop of Detroit



Seminary of the Immaculate Conception,
Huntington, N. Y.

their Shelter Island parish to the diocesan clergy and assigned the community a parish in Jamaica Estates. Here in November, 1924, the first spiritual exercises were given to nine men. In 1930 the basement church, the monastery, and the Bishop Molloy Retreat House of the Immaculate Conception were opened. Retreat groups were organized among various business, industrial, and professional circles, with the result that the retreat work multiplied until the number of annual retreatants 20 years later had mounted to over 3,500 men. In 1953 a large new wing further increased the capacity of the retreat house to accommodate over 7,000 men yearly.¹¹ The annual dinner of the Catholic Laymen's Retreat League attracted an average of 2,000 men. The Congregation of the Passion made their monastery available also for the well-attended monthly day of recollection for the diocesan clergy.¹² The retreat house was used, too, to give vocational guidance conferences to aid young men and young women in selecting a career. Finally, in 1951, the religious began giving retreats to groups of non-Catholics.¹³

A second retreat house for men was opened in September, 1953, at the eastern end of Long Island. At that time Queen of the Apostles' Retreat House began to function at North Haven, near Sag Harbor, under the direction of the Pallottine Fathers.¹⁴

Intensification of devotion to the Blessed Sacrament had also marked the more recent Catholic life in the diocese of Brooklyn. More frequent reception of Holy Communion, the practice of nocturnal adoration, and attendance at Eucharistic congresses, here and abroad, have emphasized the place of the Holy Eucharist in Catholic devotional life.

In addition to the time-honored individual and group pilgrimages annually made by many of the Faithful to Rome, Lourdes, and Fatima, there have been diocesan pilgrimages to Eucharistic congresses at Chicago, Carthage, Dublin, Manila, Budapest, and New Orleans, among other places, and more frequently, other pilgrimages to the shrines of St. Anne de Beaupré in Canada and Our Lady of Guadalupe in Mexico. Within the diocese many nocturnal adoration societies have been formed. Begun in Rome in 1810, this devotion reached the United States in 1882. The first Brooklyn group began in 1930 in Holy Name parish with the

encouragement of its pastor, Monsignor Charles F. Vitta.¹⁵ By 1953 the diocese of Brooklyn had 31 of the 217 branches in the United States, 10 more than its nearest rival.¹⁶ Monthly diocesan attendance through the night averaged nearly 2,500 men. The societies have held Eucharistic rallies in the afternoon at Bishop Loughlin High School in Brooklyn and at the Passionist monastery in Jamaica. In 1939 some Italian parishes began the practice of annual Eucharistic congresses of a few days' duration, some of them inter-parochial.¹⁷ The inauguration of a nocturnal adoration society for women was announced in June, 1952, in conjunction with a women's Eucharistic crusade of prayer for the betterment of world conditions. The Queen of Peace Convent on Prospect Park West, under the direction of the Sisters of Reparation of the Congregation of Mary, was the scene of this devotion.¹⁸

For many years past, now, evening devotions have languished, it may be noted. The attractions of more mundane pleasures, the distractions and increased tempo of modern life, and the distaste for attending church twice in one day may be listed as some of the causes. Thus, Sunday vespers became a most rare event in the life of a parish and evening devotions to the Blessed Mother and to the Sacred Heart attracted relatively fewer of the Catholic population. But these changes seem to have been more than compensated for by a readier appreciation of the Holy Eucharist as a source of divine life, by the rise of nocturnal adoration societies, and by the great numbers at Holy Communion on Sundays, First Fridays, and on the first Saturday of the month in honor of Our Lady of Fatima.

World War II brought radical mitigation of the centuries-old discipline concerning fasting preparatory to the reception of Holy Communion. The Holy See granted permission on April 30, 1942, for afternoon Mass and it ameliorated the conditions of fasting for the sick, night workers, and military personnel.¹⁹ These changes foreshadowed the still greater changes that were promulgated in the apostolic constitution of Pope Pius XII, *Christus Dominus*, issued on January 6, 1953, and applicable in various degrees to all the Faithful. Their purpose of encouraging frequent reception of Holy Communion was as epochal as that of Pope Pius X in 1905, and there was no doubt that the lives of faithful

Catholics would, as a consequence, be geared closer to the life of Our Saviour and of His Church.

The parish Holy Name societies, dedicated to honoring the Sacred Name and to the avoidance of profanity, blasphemy, and perjury, have prospered through the years. More positively, through these parochial units, the life of Our Lord has been held up as a familiar model to men and strength to follow Him has come through the corporate Mass and Holy Communion. The big annual parish events have been membership day on the feast of the Holy Name, communion breakfasts, and the diocesan rallies. To celebrate the society's 50th anniversary of its organization in Brooklyn some 50,000 men marched in procession in October, 1922, and were reviewed by the bishop at Queen of All Saints Church. The general summer rally that June, held at Huntington, drew 30,000 men; while over 50,000 men took part in the last summer rally to be held, that at Hicksville in July, 1925. District rallies, held in the fall, attracted large numbers of men—60,000 marching in 1928. These rallies were succeeded in 1937 by county rallies held in the spring and occasionally in the fall. A total of 100,000—nearly half the diocesan membership—marched in May, 1940.²⁰ Candlelight Hours, participated in by Holy Name men of Nassau and of Queens, also became popular. Jamaica and Mineola were the setting for these prayerful gatherings for the public recital of the rosary and for the celebration of Benediction.²¹ In 1949 the First Saturday Holy Communion group of Queens began an annual candlelight devotion in honor of Our Lady of Fatima.²² The Diocesan Union furnished lecturers for its affiliates and had committees on retreats, debating, public relations, and for combating dangerous legislation. Its membership rose between the years 1920 and 1940 from 168 to 288 branches.

Similar manifestations of corporate enthusiasm with religious implications, for good causes, have been the participation by thousands of the youth of Brooklyn's Catholic schools in the public Loyalty Day or May Day parades in Brooklyn as well as in the St. Patrick's Day parade in Manhattan. More than 40,000 Brooklyn Catholic boys and girls—half of the number of those participating—marched in 1952 in the sixth annual Loyalty Day parade and were reviewed at the Grand Army Plaza.²³ The Catholic Youth

rally of 1953 brought 12,000 boys and girls from various parishes in Queens County to the field Mass held at the Passionist Fathers' monastery in Jamaica.²⁴ The seventh such annual affair, held at Brentwood for youngsters from Nassau and Suffolk, attracted 2,000 in the fall of that year.²⁵

In 1952 the Brooklyn Federation of the Young Christian Workers was formed, affiliating itself with the 3,000,000 young men and young women all over the world who share this apostolate to serve, educate, and represent working youth at work, school, and leisure. Four chaplains were appointed by the archbishop to foster the initial stages of this work in Brooklyn.²⁶

The Sodality of the Blessed Virgin Mary likewise experienced a wholesome growth. In March, 1930, a diocesan convention was held and the success of the demonstration led the bishop to establish the diocesan Sodality Union. Recently the union began to operate in 15 regional groups and it held district forums on topics of interest to young women.²⁷ At the 13th annual observance of World Sodality Day, held in Brooklyn in 1953, over 10,000 youngsters gathered in nine churches in the diocese.

The Legion of Mary, begun in Dublin in 1921, was started in Brooklyn in 1935 by the Redemptorist Fathers in their parish. In September, 1940, Bishop Molloy organized this spiritual work of mercy on diocesan lines. In 1943 the members visited 7,542 families, and made 14,871 re-visits, distributing religious articles to sick, careless, or ignorant Catholics. By 1946 there were, in parishes and schools, 91 junior and senior praesidia or units, totaling 1,020 active and 10,116 auxiliary members—Catholic boys and girls, and men and women, seriously intent on the sanctification of their souls and the furtherance of the kingdom of God.²⁸

Still another medium for the inculcation of the Christian faith and practice began with the establishment in 1940 of the Cana Sodality Movement. By means of it, conferences for married couples were given periodically at key points in the diocese, and to this were added the pre-Cana assemblages for young women, aged 18 and older. The former groups were enlightened and strengthened concerning the obligations and opportunities of their marital state, and the latter were assisted in forming Christian ideals of courtship and marriage.

The 25th anniversary of the celebration of Mary's Day was observed in the diocese at St. James' Pro-Cathedral on May 9, 1953. The movement honoring "Mary, Mother of Mankind," had been launched in Brooklyn, with the approval of its ordinary and under the sponsorship of the International Federation of Catholic Alumnae, by the originator, Mrs. Philip A. Brennan, a resident of the diocese. It quickly became an international means of honoring Our Lady, and its observance was blessed by the popes and by over 150 members of the hierarchy.²⁹ The diocese and the universal Church could well rejoice in still another monument erected to the Mother of God in the universal Mary Day observance.

For the pleasing praise of God and the preservation of correct Church music, Bishop Molloy organized the Commission for Church Music in 1923 under the chairmanship of Monsignor Nicholas M. Wagner. Useful regulations were drawn up and the *Te Decet* hymnal was produced. Next, Monsignor Lawrence H. Bracken organized the Diocesan Choir of some 80 male voices. The choir rendered the music for the pontifical ceremonies at St. James' and, since 1924, held annually a diocesan concert. The Brooklyn choristers were also heard frequently on the Catholic Hour radio broadcasts and sometimes at parish affairs.³⁰

Through the years the diocese had always endeavored in various ways to bring the Faith to non-Catholics at home and abroad. An ingenious and successful plan to interest non-Catholics in the Faith was presented to the priests of the diocese by the bishop in June, 1937, in the Diocesan Apostolate for the Instruction of non-Catholics. Thirty-seven parochial centers of instruction were designated and to each center neighboring parishes were associated. During the first year 1,575 people, of whom 671 were non-Catholics, attended these courses. Of the latter, 542 were received into the Church and were confirmed subsequently at the first diocesan convert confirmation ceremony, at St. Rose of Lima Church in June, 1938. Subsequently the apostolate spread until 50 centers were functioning in 1953, courses of five or six months' duration being given. The annual confirmation ceremony was addressed by a distinguished convert priest as well as by the bishop. By 1953, converts numbering 10,482 had received the sacrament in the

apostolate's yearly ceremonies and thousands of Catholics had become better instructed.³¹ While this represented over the years an annual average of more than 650 converts, the annual average total number of converts received and confirmed throughout the whole diocese was much larger. In 1952 the number received into the Church had reached the impressive figure of 2,853 persons, an increase of more than 1,000 over the figure for the year 1945.³²

Missions and lectures for non-Catholics, Catholic information articles in local newspapers, Narberth pamphlets, mixed marriage instructions, the parish census, and a Catholic Center for Jews opened in 1938 in the parish of St. Rosalia³³ have been other media used by the grace of God to bring people to the Church.

The Pontifical Society for the Propagation of the Faith has experienced a truly notable growth. In 1922 its office was relocated on Boerum Place and that year \$109,134.84 was contributed. In 1927 Monsignor Leonard conducted a successful membership campaign. Two years later Father John M. Hilpert became diocesan director. Because of the depression, offerings fell during 1933 to the low for that decade of \$131,780.44. Thereafter they steadily rose again. The increase was attributable in part to the great Mission Exhibit Week held in 1934 and to the introduction into the schools of mission education. Shortly after this the bishop introduced the annual Mission Sunday vespers celebrated in October, with sermons by distinguished preachers at several rally points and an accompanying diocesan Mission Sunday collection. Father John J. Boardman succeeded Monsignor Hilpert as director of the society in 1937. Later, an annual January diocesan-wide mission membership Sunday was introduced and, in many parishes, a third annual collection was held in summer for a specific mission cause. The diocese quickly became more mission minded and the membership of 10,000 in 1937 grew to over 200,000 by 1952. That year the total contributions rose to the sum of \$1,694,313.69, exceeding those of any American archdiocese or other diocese. From 1922 through 1952 the diocese contributed nearly \$15,000,000 to the support of the mission fields.³⁴ Contributions of prayers and vocations for the missions, more crucial but not as easily measured as financial aid, have also increased. The Holy Father's recognition of Brooklyn's support of the missions was signaled by the

consecration in June, 1952, of Monsignor Boardman as Auxiliary Bishop of Brooklyn. The office of the society was moved in 1939 to the chancery building, and in 1946, to Joralemon Street.

What might be described as a home missionary enterprise was the religious instruction of Catholic children attending public schools. For the purpose, the bishop in 1924 reorganized the St. Catherine's Guild, which had been founded during the administration of Bishop McDonnell as the Catholic Teachers' Association, and he entrusted its direction to Monsignor Timothy A. Hickey. This association of Catholic public school teachers enlarged its membership and thus was able to give religious instruction to a greater number of children in nearby Catholic churches after school hours. The annual Mass of the association and the luncheon which followed, with notable speakers, have brought together thousands.³⁵

This relatively new idea of a weekday catechism class following the public school sessions was still not very well implemented, while at the same time the popularity of the old-fashioned Sunday school classes had greatly diminished. Bishop Molloy therefore intensified the effort to impart religious instruction to more of the Catholic children who attended the public schools, particularly the high schools, and to this end he established the Confraternity of Christian Doctrine in April, 1935. The confraternity was canonically erected in every parish in the diocese in September, 1936, and annually thereafter there was celebrated in each parish a special September Sunday feast day. By October, 1936, schools of religion had been begun in every parish for the instruction of children after school hours. In July, 1937, the confraternity began developing religious vacation schools. In February, 1938, after-school religion classes were extended to Catholic pupils from some public high schools. The same year a teachers' institute was begun to give instruction in methods of teaching religion. Progress was also made in the enrollment of adults in religious study groups or religious discussions clubs, in the Cana conferences for engaged couples, and in conferences for single young women.

The confraternity held a memorable national congress at Columbus Club in March, 1941. The sessions opened with Mass

celebrated by Bishop Molloy and they were attended by several bishops, thousands of priests and religious, and 33,000 adult lay persons. The next year the confraternity reported that there were 4,569 active teachers, 2,375 active visitors, and 30,535 associate members. There were 82,567 children enrolled in the elementary school of religion; 39,804 in the high school of religion; 13,500 in vacation schools; and 4,580 were registered in adult study clubs.³⁶ Ten years later, in 1952, the enrollment in the classes of religion numbered 77,973 elementary and 33,010 high school children, a total of 110,983.³⁷

In the meantime the state had recognized the need for religious instruction and had formally legalized the weekly dismissal of public school children for that purpose one hour before the closing of school. The confraternity took advantage of this in February, 1941. The Nassau and Suffolk public school boards dismissed high school and elementary school pupils for the purpose, but the Board of Education of the City of New York, while extending released time to the elementary schools, limited its applications to experimental purposes involving only two or three of the high schools. In 1953 high school released time was employed by only 17 parishes in Suffolk and by 18 in Nassau and more intensive efforts were being made to enroll all high school children throughout the diocese.³⁸ Catholic pupils at that educational level in the city assembled evenings weekly for religious discussions and sociability in their parish halls. Released time has been consistently opposed by some groups under the alleged and mistaken impression that it was contrary to the principle of the separation of Church and State. It was only after much opposition originating in Brooklyn that a decision of the United States Supreme Court, filed on April 28, 1952, established its legality in the state of New York.³⁹

The policy of spiritually organizing groups of people within the field of their avocations was inaugurated almost at the beginning of the administration of the third bishop of Brooklyn and bore richer fruit through the successive years. Very often the beginnings of the several movements were directly traceable to an alert and apostolic-minded laity who brought the possibilities of the proposed action to the attention of the bishop and received

his approval. To assist in the pursuit of this objective each Catholic society, that was not strictly parochial, was given a chaplain or moderator to keep from degenerating into a mere social club that held an anniversary dinner. Among city and federal employees old spiritual associations have been fostered and new ones developed. Their annual communion breakfasts, following the Mass celebrated generally by Bishop Molloy or some other distinguished prelate, were reminiscent of the ancient agapes. Thus, the Police Department Holy Name Society came to have a membership of about 4,000 and it attracted about 3,000 men to its annual celebration.⁴⁰ The Fire Department Holy Name Society counted about 2,000 members at its annual communion breakfast. Each society also practised various forms of Catholic Action through the year.⁴¹

Following the same pattern were other groups, such as the Pasteur Guild composed of employees of the City Department of Hospitals⁴² and the Department of Sanitation Holy Name Society which held its first annual breakfast in 1932, when 5,000 men attended.⁴³ The Holy Name Society of the Postal Employees of Kings County and of those of Queens were also organized. The former held their 23rd annual breakfast in 1946.⁴⁴ The Brooklyn Manhattan Transit System Holy Name Society was begun in 1938. Nearly 4,400 men were enrolled by 1943 and the numbers at their annual communion breakfasts ranged from 1,500 to 2,000.⁴⁵ Three years later the bus employees of Queens and the North Shore were likewise organized.⁴⁶ So also were the Catholic men of the Brooklyn and Long Island telephone communication system.⁴⁷ In 1953 the Holy Name societies of the Brooklyn Waterfront Workers assisted at their second annual corporate Mass and communion breakfast,⁴⁸ while the Beachfront Personnel of the Department of Parks enjoyed their first communion breakfast at Coney Island and the Rockaways.⁴⁹

With large numbers of Catholic women earning their living, progress has been made in organizing them also into spiritual groups. Thus the Catholic Women Telephone Operators held possibly the world's greatest communion breakfast in 1939, when over 9,000 received Holy Communion at St. Patrick's Cathedral, New York, and 6,800 breakfasted together afterward. The ma-

majority of these women were members of the diocese of Brooklyn.⁵⁰ More recently a Rosary Society was formed for the Brooklyn Manhattan Transit System's women employees.⁵¹ The benefit to society of this spiritual leavening of the lives and activities of so many of its workers was obvious to all.

At the same time, professional groups had been formed into guilds so that the members might better bring to their work the spirit and principles of their religion. Each group had an annual communion breakfast with its Mass celebrated by the bishop. The Catholic Physicians' Guild began in May, 1927, at a week-end retreat of 57 Brooklyn doctors at Mount Manresa, Staten Island. Five years later the National Federation of Catholic Physicians' Guilds was formed and by 1945 the federation was active in over 20 major cities. The Brooklyn Guild developed an alertness toward legislation affecting the best interests of the Church and of the medical profession.⁵² Allied in aims was the Catholic Nurses' Association which also gathered at an annual communion breakfast and promoted retreats.⁵³

The Guild of St. Apollonia for Catholic dentists was established in December, 1938. It introduced the principles of Catholic Action into its profession and helped to create a dental consciousness among Catholic school children.⁵⁴ Of more recent formation were the Catholic Pharmaceutical Guild and the Catholic Accountants Guild, each with the same general purposes as the older organizations.⁵⁵

The Catholic Lawyers' Guild originated in 1933. It received the prompt encouragement of the bishop and he offered the votive Red Mass of the Holy Ghost at the annual opening of the courts. In 1936 the guild formed its First Friday Club. The society attempted to forestall harmful legislation, supported ethical ideals, and gave free legal aid to indigent persons.⁵⁶

The Catholic War Veterans of America was first established in Brooklyn in 1934 by Father Edward J. Higgins. Its purpose was to combat communism and to help veterans and their families to secure due government assistance. In May, 1935, the movement received the approbation of Pope Pius XI and the sanction of Bishop Molloy. In the first dozen years of the existence of the or-

ganization, 1,315 posts of over 400,000 veterans were established in 40 states.⁵⁷

While the various agencies of Catholic life were producing a growing number of eloquent spokesmen in parish halls and at diocesan assemblages, the most recent period of Brooklyn Catholicism also witnessed a larger number of the laity attaining some distinction in letters as well as a number of priests, brothers, and sisters who authored useful textbooks and manuals and, indeed, made occasional excursions in the field of light literature. Present reference to the literary activity of the period must, however, confine itself to the apostolate of the press.

The International Catholic Truth Society continued the apostolate of the press that it had begun during Bishop McDonnell's time. The sum total of its activities was remarkable, judging, for instance, from the year 1925 when the society mailed 2,814,639 magazines and papers to the 161,089 families, institutions, and missions on its world-wide list.⁵⁸ The magazine *Truth*, with the death of Monsignor McGinnis in 1932, passed out of existence that year, but the society continued as an international pamphlet exchange and distribution agency.

The diocesan paper, *The Tablet*, stood at the forefront of this apostolate of the press within the diocese and, indeed, throughout the country. The reasons for this were not difficult to find in our modern world where too often the secular press for commercial or political ends deliberately corrupted public opinion. The *Tablet* consistently championed every real issue affecting the welfare of Church and country. In the 1920's it challenged the hypocrisies of the Anti-Saloon League, and it espoused the cause of freedom against the Ku Klux Klan at home and against the persecution of the Church in Mexico. In the 1930's it championed the cause of Christian Spain against the Marxist revolution; and it was one of the first periodicals to recognize the menace of totalitarianism abroad and of dictatorship at home. It never hesitated to criticize anything unsavory on the local, national, or international scene. It has labored for decency on stage and screen and in print. It has dealt with education, science, letters, social welfare, and government. It has counteracted paganism and materialism and upheld democratic principles, institutions, and ideas. The *Tablet*,

in short, has been a newspaper, reporting and commenting on news of the world; a Catholic newspaper, defending divine teaching, featuring papal pronouncements, and reporting the problems and progress of the Church at home and abroad. Week after week it also has recorded the endless manifestation of the Catholic life of the diocese of Brooklyn. As a result the *Tablet* was understood by the man in the street, was respected by those who cared for the truth, and was praised by the hierarchy at home and abroad.

An increasing number of readers have approved these policies and invariably looked for the paper's weekly arrival. At the beginning of Bishop Molloy's administration and under his encouragement a brief campaign secured 24,000 new subscribers for the paper, almost doubling its circulation. In 1947 the *Tablet*⁵⁹ sold 120,000 copies weekly and had over 400,000 readers, about 20 per cent of them residing outside the diocese. At the same time the periodical grew in size from 10 to 16 and then to 20 or more pages. Through the years the *Tablet* had been a representative member of the Catholic Press Association, which by 1953 could enumerate in Canada and the United States a total circulation of 19,765,809 for 572 newspapers and magazines. The association had more than doubled in the preceding 30 years the number of its publications and more than tripled their combined circulation.⁶⁰

In noting the excellence of the *Tablet* credit is due the unfailing encouragement and freedom given to the editors by the bishop. He allowed scarcely a month to pass without writing some inspiring official announcement to the clergy and Faithful for its first page. The priests of the diocese have also heartily supported the paper. Of the growing number who have been closely associated with it, the editors-in-chief during the period were Father John I. Whelan, who retired in 1922, and Father Francis deS. Healy who served thereafter until his death in 1940. Representative priests of the diocese have served as the officers of the *Tablet* Publishing Company.⁶¹

Il Bollettino Mensile, the diocesan Italian-English monthly, became a weekly in September, 1933, under the new name of *Il Crociato* (*The Crusader*). The paper was a four-page sheet printed half in Italian and half in English. A board of directors, composed of pastors of Italian descent, and an editorial staff conducted it.

Because of free distribution among Italian prisoner of war camps in the United States, its circulation mounted to 15,000 copies, but thereafter it dropped to 8,500. The paper operated under a small deficit but has proved to be a definite agency of religious and social good.⁶²

In the field of more direct Catholic Action the diocese has witnessed some remarkable achievements on the part of both old and new organizations.

A notable nation-wide movement, possessing little formal organization, was begun by the bishops of the country in 1935 as an effective answer to the growing number of immoral motion pictures. At the annual meeting of the hierarchy at that time it was decided that all ordinaries would have the pledge of the Legion of Decency taken by the Faithful at the Masses on the Sunday within the octave of the feast of the Immaculate Conception. The pledge, which was a concise ethical statement to abstain from motion pictures and theatres that violated proper standards, has been an outstanding success, for it touched the portrayers of evil where they felt it most, the pocketbook. While a few self-styled "liberals" criticized its findings from time to time, as was to be expected, many non-Catholic groups hailed the legion as a preservative of national morality. The movement was made practicable by the fact that the Brooklyn Circle of the International Federation of Catholic Alumnae, which for years had been previewing and classifying motion pictures as a diocesan enterprise, was at hand to serve this new national apostolate. Catholic papers have cooperated by publishing weekly the classified moral findings of these patriotic and Christian reviewers.⁶³

To ward off a growing menace of irreligious and obscene literature, a Clean Literature Campaign was organized in 1939. There were at the time some 450 erotic periodicals, 400 of which emanated from New York City, having an aggregate circulation of 15,000,000 copies monthly and affecting 60,000,000 people throughout the United States. The campaign, operating largely through parish committees and regional groups, requested news dealers not to handle such material.⁶⁴

The International Federation of Catholic Alumnae enlarged locally its many labors through committees for the preview and

ethical classification of motion pictures, instruction in the Braille system for the blind, scholarships, mission support, and vigorous activities against legislation favorable to immoral birth prevention. Mrs. Thomas A. McGoldrick's appearances in this cause before state and national legislatures, in opposition to the legalizing of such information, were notable.⁶⁵ To the Brooklyn headquarters were affiliated at the mid-century more than 500 Catholic high schools, colleges, and universities with a membership approaching 200,000.

To these manifestations of Catholic life, evident in the work of the more prominent societies and organizations reviewed above, might be added the activities of many additional lay organizations that operated more exclusively in the realm of Catholic charities. In the chapter on that subject specific reference was made to some of them. A few other activities may be recorded here.

In January, 1941, the Brooklyn Diocesan Council of Catholic Women was organized throughout the four counties of the diocese. The council was affiliated with the National Council of Catholic Women. Its committees, which were integrated principally with the Catholic Charities office, ranged through a wide apostolate including interest in war activities, retreats, industrial relations, interracial questions, the Confraternity of Christian Doctrine, hospitals, child care, youth, parent and family education, and service to the foreign-born.⁶⁶

Interest in the question of racial discrimination and the desire to do something constructive about it led to the formation in 1944 of the Brooklyn Catholic Inter-Racial Council. Its membership, grown to 200 in 1953, and its board of directors, half of whom were Negroes, have helped in the passage of legislation against discrimination and have promoted the spirit of true liberty, fraternity, and equality.

A group of lay apostles composed of young women engaged in teaching, in business, or in college studies was organized during the war years and in 1951 secured headquarters at Monica House on Sixth Avenue. Well directed and with practical ideas and methods about the Christian apostolate toward the family and the community, the group has attracted an increasing number of earnest young women.⁶⁷

Another active group of lay apostles, both men and women, and drawn from some parishes in Bay Ridge, was formed in 1947. The wide range of activities of this Bay Ridge Catholic Center included lecture courses, pamphlet distribution, and work for the blind, the missions, and children. A few years later the Forest Hills Catholic Action Guild embarked on a similar course.⁶⁸

The Knights of Columbus prospered throughout the present period, forming new councils and augmenting their numbers until membership rose to an all-time high about 1925. The organization met its insurance obligations through the depression years, maintained its scholarship funds, helped defeat the iniquitous Oregon school law, continued its annual charity ball for its hospital bed fund, promoted retreats, and engaged in boy guidance and other Catholic interests. In November, 1925, Columbus Council No. 126 opened its building at Grand Army Plaza. Its spacious quarters and central location have proved highly useful during the years for Catholic gatherings of many kinds, including the Columbus Club Forums which regularly featured prominent speakers.⁶⁹ Associated with the councils of the Knights of Columbus were the women's auxiliaries. Formerly known as Daughters of Isabella, they changed their title to that of the Catholic Daughters of America.

The old Irish societies still flourished and grew greener with the years. The Ancient Order of Hibernians numbered several hundred members in their Kings and Queens County Chapters.⁷⁰ The Friendly Sons of St. Patrick of Brooklyn held their 91st annual dinner on March 17, 1953.⁷¹ That same year the St. Patrick Society of Brooklyn dined more than 1,000 members and friends at their 103rd annual gathering. The Emerald Association continued its annual ball for the orphans. By 1929 the association had raised through the years a total of \$280,603.96. In 1953 over 4,000 attended its 113th annual ball which netted over \$43,000. Probably over \$800,000 has been raised through this charity.⁷²

The mutual benevolent societies still combined insurance benefits with works of charity and of Catholic Action. The supreme council of the Catholic Benevolent Legion, which held its annual sessions in Brooklyn, reported at its 71st in 1953 that it had then paid out a total of \$31,000,000 in life insurance.⁷³ The Ladies'

Catholic Benevolent Association announced at the celebration of its golden jubilee in 1940, that it had met insurance claims aggregating over \$60,000,000. The total paid by 1952 passed the \$68,000,000 mark.⁷⁴ The German-American societies of men and women, united in the New York State League of the Central Verein, have also supported useful forms of Catholic Action and sociability. The Kolping House established in 1925 on Weirfield Street was the local headquarters for most of this activity.⁷⁵

The unfailing financial response of the Faithful to diocesan, national, and international needs should also be noted. All the parishes were self-supporting and, in addition, met annually their assessments for such requirements as the cathedraticum, the seminary, the child-caring institutions, Peter's Pence for the Holy Father, the sanctuaries in the Holy Land, Indian and Negro missions, the three annual collections for the Society for the Propagation of the Faith, the free diocesan high schools, the Catholic University of America, the Bishops' War Relief, Catholic Charities, and occasional extraordinary appeals. The total sums contributed generally increased as the years passed. Recent contributions for the child-caring institutions of the diocese illustrate the considerable size of some of the items. Thus, from Kings and Queens Counties at Christmas, 1952, the amount was \$654,282.61, and at Easter, 1953, it was \$552,489.22.⁷⁶ The diocesan collections and donations received in response to the 1953 appeal for Catholic Charities amounted to \$616,197.⁷⁷

Scarcely an appeal for help came from outside the diocese that was not commended by the bishop, advertised in the churches and press, and met by the Faithful with the same generous enthusiasm as had been similar appeals for more than a century and a quarter. To the contributions for the Society for the Propagation of the Faith, noted above, we may add a few more. In the Good Friday collections of the Eastern archdioceses and dioceses, Brooklyn ranked second in 1946 with \$16,119.47.⁷⁸ The last few years have witnessed also a succession of extraordinary appeals from a war-ravaged world, and Brooklyn Catholics have responded with their accustomed generosity, swelling the donations from the American Church: for instance, the Spanish Patriots' Fund;⁷⁹ the Polish Relief Fund;⁸⁰ the Polish War Victims;⁸¹ the Clothing

for Italy Drive;⁸² and the Clothing and Canned Goods Appeals of 1945, 1946, and 1947 when thousands of tons of material and millions of dollars were collected in ten campaigns for needy people of Europe and Asia.⁸³ The Thanksgiving Week Clothing Collection made throughout the United States in 1952 under the auspices of the hierarchy resulted in 11,000,000 garments weighing over 10,000,000 pounds being sent to Europe.⁸⁴ Shipments of food, clothing, and medical supplies to Europe by War Relief Services, N.C.W.C., during 1953 totalled 82,339,099 pounds valued at \$19,058,224.72.⁸⁵ In addition to these great extraordinary responses, the financial support given to other good works within and without the diocese by various auxiliaries and individuals was continuous and beyond computation and not the least manifestation of a vigorous Catholic life in the diocese of Brooklyn.

The latest years of this recorded history witnessed the lowering of infant mortality, as well as the continued decline of the birth rate, and an increase of life expectancy. Despite this, the several diocesan cemeteries received annually the mortal remains of many thousands whose earthly warfare was concluded.⁸⁶ At the same time the improvements in the administration and the appearance of the cemeteries were truly epochal. This was largely due to Monsignor John B. Gorman and to the support given him by the bishop.⁸⁷ The lawn plan regulating the size of memorials, removing railings, and providing payment for permanent or annual care, seemed revolutionary at the time. Sympathy and firmness in its administration have changed forlorn and dilapidated appearances to aspects of reverence, solace, and prayer. Administration buildings were modernized and beautiful receiving vaults were erected in all the cemeteries. Moreover, the enlargement of old and the acquisition of new burial grounds have provided interment space for a long time to come.

Holy Cross in Flatbush, the oldest of the diocesan cemeteries, has naturally changed the greatest in appearance. Its cloister, begun in 1932, became the most prominent object in its beautiful 94 acres. St. John's Cemetery in Middle Village by 1933 had registered 150,000 interments in its 169 acres. Mount St. Mary's Cemetery in Flushing came under diocesan supervision in 1930 and

was enlarged and renovated throughout its 34 acres. A large tract of land was acquired at Westbury in Nassau for the new Holy Rood Cemetery adjoining the old churchyard of St. Brigid. In 1929 operations were begun on the first new unit and a year later the first interment was made. Bishop Molloy dedicated the enlarged cemetery in October, 1931. In 1934 the old parish cemetery of St. Brigid was incorporated in the larger; and in 1937 further development of Holy Rood was undertaken. Some miles east, at Pinelawn in Suffolk, St. Charles Cemetery was opened in June, 1936. At Coram in mid-Suffolk, between Patchogue and Port Jefferson, the regional Cemetery of the Holy Sepulchre, consisting of 175 acres, was opened in 1942.⁸⁸

YESTERDAY AND TODAY

WEDNESDAY, FEBRUARY 5, 1947, dawned cold and windy in the diocese of Brooklyn, after a snow and sleet storm of the preceding evening. The snow was ankle-deep in the streets of the city and the windswept highways and roads of the eastern counties were sheathed in ice. Travel was difficult and dangerous on that weekday, but a great congregation, composed chiefly of members of the clergy and of religious, succeeded in travelling to St. James' Pro-Cathedral to assist at a solemn pontifical Mass.

The Mass was offered by Bishop Molloy in thanks to God for the countless blessings bestowed through His infinite goodness and mercy upon the diocese of Brooklyn during the first 25 years of his episcopal administration. The vicar general, Monsignor Edward P. Hoar, P.A., served as archpriest; Father Alexis A. Jarka was deacon and Father Peter McGovern, subdeacon. The deacons of honor were Monsignor John L. Belford and Father John B. Lyle, while the masters of ceremonies were Monsignor Edmund J. Reilly and Father John K. Balkunas. The diocesan priests' choir, directed by Father Cornelius C. Toomey, sang the Mass.

At the conclusion of the services, His Excellency addressed the congregation with warmth and feeling. Noting the divine blessings conferred upon the diocese, he observed:

In this most bountiful divine largesse we have all shared, individually and collectively, and therefore, in proper recognition of this blessed truth and salutary fact, I am confident that you all joined eagerly and ardently with the celebrant this morning particularly in expressing the feeling conveyed in the words: 'Gratias agamus Domino Deo nostro.'

Surely in the Eucharistic Sacrifice we have selected a most holy and fitting medium of grateful acknowledgment. For we all realize that the Mass is not only a sacrifice of praise, propitiation and petition, but also and pre-eminently one of thanksgiving as the very word 'Eucharist' implies.

Bishop Molloy then addressed his remarks in turn to the brothers and sisters and to the priests and members of the laity who had united with him upon the happy occasion. He prefaced his remarks to each group by a brief consideration of the ideals of their respective states of life and he exhorted the several groups to continue in the good way that they had embarked upon. He was generous with praise and heartening with encouragement.

To the religious the jubilarian said in part:

I am happy and proud to declare, especially after the past 25 years of intimate association and cooperation with the Brothers and Sisters of the various religious Institutes in our diocese, that they have endeavored patiently and perseveringly to merit this high appraisal of their holy state rendered by Pope Leo XIII.

They have been, moreover, loyal, faithful and helpful auxiliaries in the sacred ministry of the Church in Brooklyn. And I am extremely happy to take this opportunity to thank God for having these zealous co-workers and to thank them for their blessedly fruitful promotion of the works of religion, education and charity in our midst.

To his "most intimate associates and co-workers"—his fellow priests—the ordinary of the diocese remarked, among other things:

I may say gladly and gratefully today that the priests generally of the Diocese of Brooklyn, with whom I have been fortunately associated for the past quarter of a century, have revealed a keen awareness of the Pauline ideals of sacerdotal virtue and propriety and they have endeavored earnestly to effectuate their realization both for their own sanctification and for the salvation of the souls committed to their pastoral guidance.

Then again I shall frankly confess that I have derived unceasing encouragement and edification from the wholesome humility; heroic patience; unquestioned obedience; ardent zeal; genuine sanctity and apostolic devotion to duty of priests and Religious. . . .

Then Bishop Molloy referred to himself,

simply to declare that, since nobody is a judge in his own case, I shall restrict myself at once to a discreet silence and consign my past works, deeds and life to your most indulgent spirit and charitable considera-

tion. And I shall continue to invoke constantly and contritely the infinite mercy of God upon my shortcomings.

To the Faithful he declared:

I feel that I should not fail to mention today those in whom we all have a deep and abiding interest and concern. I refer to our God-knowing, God-loving, God-serving men, women and children to whom it is our privilege to minister.

I shall candidly confess that their sterling faith, their genuine piety, their faithful fulfillment of religious duty have been a most fertile source of edification and consolation in my episcopal career. And I shall always highly value and warmly cherish their most generous interest and aid in promoting works of religion, education and charity in the diocese. I should not overlook, moreover, their extraordinary beneficence in advancing the cause of the Missions at home and abroad and in offering most timely and extensive relief for the suffering and starving millions throughout the war-stricken areas of our contemporary world. . . .¹

Following the Mass, Bishop Molloy was host to the priests of the diocese at a luncheon in the Hotel St. George. At its conclusion, he paid a moving tribute to His Holiness Pope Pius XII; and once again addressing his priests more directly, he spoke about their own sanctification and the sanctification of the souls entrusted to their care. There was no other speaker at the Mass or luncheon. The bishop had risen to the occasion and in fact had surpassed it. Characteristically, he had deftly turned what might have served as an opportunity for others to praise his stewardship, into a magnificent vision of the Church of God in Brooklyn and of the past and future labors of those who composed it—his priests, his religious, and his people.

Four more years were to pass before the long-expected and welcome tidings reached the diocese that its third ordinary had received a rare and signal personal honor from the hands of His Holiness Pope Pius XII. On April 17, 1951, the Holy Father appointed Bishop Molloy an Archbishop *ad personam* in view of his long and distinguished career as chief shepherd of the largest diocese in the United States, if not in the whole world. The press, both Catholic and secular, greeted the announcement with enthusiasm and undoubtedly numerous personal greetings flowed to his residence both from the high placed and the lowly. Characteristically, again the Archbishop-Bishop of the Diocese of Brooklyn

declined any public and formal celebration of the unusual distinction. Then, a few months later, in November, he journeyed by airplane to Rome to offer in person his respects and the expression of his gratitude to His Holiness.

Shortly after the beginning of the new year of 1953, St. James' served once more as the setting for an historic event that was celebrated with quiet dignity and in a spirit of deep thanksgiving to God and to the predecessors in the Faith of the present generation of Brooklyn Catholics. On Monday, January 12, in the presence of clergy, religious, and laity, including high public officials, a pontifical high Mass inaugurated the centennial of the diocese of Brooklyn. The memory of the pioneer priests and the former bishops, of the devoted religious and the faithful laity, was evoked in a moving ceremony. The apostolic delegate to the United States, Most Reverend Amleto Giovanni Cicognani, celebrated the Mass and Archbishop Molloy, bishop of Brooklyn, presided. The Most Reverend Raymond A. Kearney, auxiliary bishop of Brooklyn, paid a touching tribute to the Catholics of yesterday, basing it upon the text, "I will look on you, and make you increase: you shall be multiplied, and I will establish my covenant with you. . . . I will set my tabernacle in the midst of you, and my soul shall not cast you off. I will walk among you, and will be your God, and you shall be my people." ²

Following the ceremony, the clergy were the guests of Archbishop Molloy at a luncheon in the Hotel St. George. At the conclusion, brief addresses were delivered by the Apostolic Delegate, Archbishop Molloy, Auxiliary Bishop John J. Boardman, and Monsignor Edward P. Hoar, P.A., the vicar general. Monsignor Henry M. Hald was the toastmaster.

The joyful inauguration of the centennial year was followed shortly by a pastoral letter from the archbishop, dated the feast of Our Lady of Lourdes, in which he extended the centennial observance throughout the diocese. As a result, one after another, the parishes began the celebration of a series of solemn high Masses of thanksgiving to Almighty God for the countless graces and blessings which He had bestowed on the diocese during the past 100 years, and of high Masses of Requiem for and in appreciation of the departed bishops, priests, and religious and a third

Mass for the deceased laity—men, women, and children—who had handed down to their successors a glorious heritage of practical Catholicity and of faithful membership in the Church of God. Conjointly, special spiritual exercises consisting of parish missions and triduum were also undertaken. With a glance into the future, the pastoral concluded: “Finally, we shall fervently and frequently ask God, through the intercession of Mary, to grant His enlightening, strengthening and sustaining grace to ourselves that we may follow worthily in the footsteps of those who have gone before us and thus merit everlasting peace and happiness in heaven.”³

Felicitations poured in to the head of the diocese, among others, from the Holy Father, the Apostolic Delegate, Cardinal Spellman, and President Dwight D. Eisenhower. Most prized was the message of Pius XII:

To Our Venerable Brother THOMAS EDMUND MOLLOY
Archbishop-Bishop of Brooklyn. Assistant at Our Throne
Pope Pius XII

Venerable Brother, Health and Apostolic Benediction.

Inasmuch as one hundred years will soon have elapsed since the erection of the Diocese which you govern, you have decided with very good reason to recall to mind so many blessings which God has deigned to confer most benevolently and munificently upon this faithful flock throughout this long period of time.

Indeed from a small flock of Catholics their number has most happily increased to one million three hundred and forty thousand, and appropriate sacred edifices, particularly parochial, an abundance of priestly assistants, members of religious communities, schools and colleges, institutions of religion or charity have been multiplied and they continue to increase and thrive and flourish without ceasing.

While, therefore, We express Our well-merited commendation of you and your predecessors because of your wisdom and zeal in fulfilling the duties of your pastoral office, We participate in the approaching centennial solemnity by Our fervent prayers that it may be blessed by God and We beseech Him by Our supplication that the faithful who are confided to you may in the future enjoy even greater increase both in the abundance of good works and in the fruitfulness of the graces of salvation.

At the same time We joyfully grant you the privilege, on an appointed day after the celebration of a Pontifical Mass, of blessing in Our name and by Our authority the faithful who are in attendance

and imparting to them a plenary indulgence, to be gained in accordance with the usual conditions prescribed by the Church.

Finally, may Our Apostolic Blessing be a pledge of heavenly aid and a very special mark of Our affection, which We grant to you, Venerable Brother, and to the entire clergy and faithful committed to your care, most lovingly in the Lord.

Given at Rome at St. Peter's, the twenty-sixth day of June, in the year nineteen hundred and fifty-three, the fifteenth of Our Pontificate

As July 29, 1953, and November 9, 1953—the centennials, respectively, of the creation of the diocese of Brooklyn and of the installation of its first ordinary—passed into history, an unusual fact remained to be recorded. During the first 100 years of its existence the diocese of Brooklyn had been administered by only three prelates—a record for long episcopates perhaps unmatched in the ecclesiastical annals of this or any other century. Though differing much from one another in temperament, aptitudes, and methods, all three of these prelates deserved to be called great bishops in the sense that they were men of exceptional ability, of noble character, of exemplary devotion to the duties of their sacred office, and of rich achievement.

The United States had grown mightily during those 100 years. So, also, had the Catholic Church within it; so, too, had grown the diocese of Brooklyn. A few statistics may serve to illustrate that ecclesiastical growth and may serve as well to conclude this history.

The *Metropolitan Catholic Almanac and Laity's Directory* for 1853 stated: "In 1853 there are in the United States 6 archbishops, 26 bishops, 1,471 priests and 1,545 churches, distributed among 34 dioceses and 2 apostolic vicariates. . . . The total number of Catholics in the United States will be about 2,096,300."⁴ One hundred years later the *Official Catholic Directory* for 1953 reported 25 archdioceses and 104 dioceses with 4 cardinals, 26 archbishops, 163 bishops, 32 abbots, 45,222 priests, 7,823 brothers, 158,946 sisters, 15,802 parishes, 5,436,959 youths under Catholic instruction, and a Catholic population of 30,425,015 in a total population of about 158,000,000.⁵

A partial picture of the unimaginable transition from the mother parish of St. James to the giant ecclesiastical organization of today and of the progress achieved within the 1,000-square-mile area of the diocese of Brooklyn are revealed in the following figures:

	1853	1891	1921	1952-53
Bishop	1	1	1	1
Auxiliary Bishops				2
Priests of the Diocese	23	183	495	1,131
Extern Priests				92
Communities of Religious Priests		3	13	17
Number of Religious Priests	1	18	122	239
Total Priests	25	202	618	1,465
Communities of Brothers	1	2	5	7
Number of Brothers	c. 3	114	124	366
Communities of Sisters	2	11	24	46
Number of Sisters	c. 11	830	2,456	5,223
Total non-Clerical Religious	c. 14	944	2,580	5,589
Parishes	15	131	249	330
Missions	18	7	26	24
Seminaries (Diocesan)		1	2	2
Students of the Diocese		60	410	620 m
University			1	1
Colleges		2	4	2
Students		465	2,250 g	7,388 n
High Schools (Diocesan)				18
Students				10,317
High Schools, Parish and Community		20 b	22 h	35
Students		1,711	2,211 i	13,389 o
Parish Elementary Schools	11	66	124	226 p
Pupils	2,400 a	27,563	72,398	175,054 q
Private Elementary Schools	2	c	j	9
Pupils	c. 100			1,404
Protective Institutes and Asylums for Children and Youth	3	24	18	18
Number of Guests	c. 100	4,471 d	5,114	2,234
Children in Foster Homes				1,795
Total Dependent Children				4,029
Homes for Aged		2	3	3
Number of Guests		551	495	616
Other Adult Shelters		3	2	8
Number of Residents		90 e	100 k	r
Hospitals		5	10	12
Bed Patients		4,307 f	20,954 f, l	60,073 f
Baptisms	4,512		25,356	63,907
Converts			1,097	2,853
Deaths	1,838		4,522	12,977
Catholic Population	c. 50,000	300,000	821,337	1,391,714
General Population, Long Island	260,000	1,000,000	2,723,644	5,336,894 s

ABBREVIATIONS USED IN NOTES*

A A B	—Archives, Archdiocese of Baltimore
A A N Y	—Archives, Archdiocese of New York
<i>A C H S Records</i>	— <i>Records of the American Catholic Historical Society</i> , Philadelphia, quarterly, from 1887
<i>A C H S Researches</i>	— <i>Researches</i> of A. A. Lambing and M. I. J. Griffin, begun 1884, combined with the <i>Records</i> in 1912
A D B	—Archives, Diocese of Brooklyn
A D R	—Archives, Diocese of Rochester
A G U	—Archives, Georgetown University
A M S M C	—Archives, Mount St. Mary's College, Emmitsburg
A Q	—Answers in reply to questionnaires sent by author to pastors and to superiors of religious communities and institutions, 1938-1943
A U N D	—Archives, University of Notre Dame
Bayley	—James Roosevelt Bayley, <i>A Brief Sketch of the Early History of the Catholic Church on the Island of New York</i> (New York, 1853; ed. J. G. Shea, 1870)
B C	— <i>Brooklyn Catholic</i> , weekly newspaper, 1869-1870
<i>B C H S Records</i>	— <i>Brooklyn Catholic Historical Society Records</i> , I (New York, April, 1901)
<i>B C K C R</i>	—William H. Smith, <i>The Brooklyn City and Kings County Record: Budget of General Information with a Map of the City and Almanac</i> (Brooklyn, 1855)
B D	—Alden Spooner, <i>Brooklyn Directory</i> , annually, 1822-1857. Thereafter other Brooklyn Directories, published anonymously
B D E	— <i>Brooklyn Daily Eagle</i> , daily newspaper, 1841-1875; 1937-1953
<i>Bk Cit</i>	— <i>Brooklyn Citizen</i> , daily newspaper, 1880-1890

* Dates of periodicals are those consulted by the author.

- B T* —*Brooklyn Tablet*, Brooklyn diocesan weekly newspaper, 1908-1954
- Cath Exam* —*Catholic Examiner*, weekly newspaper, Brooklyn, 1882-1887. From 1886-1887 it was called *Brooklyn Examiner*
- C D* —*Catholic Directory*, variously entitled, published annually, from 1882 to date, except 1862, 1863
- C H R* —*Catholic Historical Review*, quarterly (Washington, 1915-1953)
- C N* —*Catholic News*, New York archdiocesan weekly newspaper, 1887-1908; 1938-1952
- C R* —*Catholic Review*, weekly newspaper, Brooklyn and New York, 1872-1898
- C Y* —*Catholic Youth*, monthly magazine (Brooklyn, 1881-1892)
- Corrigan —Michael A. Corrigan, "Register of the Clergy Living in the Archdiocese of New York . . .," *H R S*, I-VI (New York, 1900-1911)
- Ellis —John Tracy Ellis, *The Life of James Cardinal Gibbons* (Milwaukee, 1952), I-II
- F J* —*Freeman's Journal*, weekly newspaper, New York, 1840-1871
- H R S* —*Historical Records and Studies* of the United States Catholic Historical Society, published annually (New York, 1899-1953)
- L I C H Society —Long Island Catholic Historical Society, after 1900 called the Brooklyn Catholic Historical Society
- Lord —Robert H. Lord, John E. Sexton, and Edward T. Harrington, *A History of the Archdiocese of Boston* (New York, 1944), I-III
- Meehan —Thomas F. Meehan, "The Diocese of Brooklyn," *The Catholic Church in the United States of America* (New York, 1914), III, 525-619
- Merrick —David A. Merrick, S.J., "Recollections of an Old Fellow," *The Fordham Monthly* (December, 1905), pp. 82-88 (January, 1906), pp. 130-136
- Metropolitan* —*The Metropolitan*, monthly magazine, I-V (Baltimore, 1853-1857)
- Mitchell —James H. Mitchell, *The Golden Jubilee Celebration of Rt. Rev. John Loughlin, D.D.* (Brooklyn, 1891)
- Mulrenan —Patrick Mulrenan, *A Brief Historical Sketch of the Catholic Church on Long Island* (New York, 1871)
- Murray —John O'Kane Murray, *A Popular History of the Catholic Church in the United States* (4th ed., New York, 1877)

- NYC Register* —*New York Catholic Register*, weekly newspaper, 1839-1840
- NYT* —*New York Tablet*, weekly newspaper, 1857-1863; 1869-1872
- NYWRCD* —*New York Weekly Register and Catholic Diary*, newspaper, 1833-1836
- press —Unidentified newspaper
- Prime —Nathaniel S. Prime, *A History of Long Island* (New York, 1845)
- R C O A Society —Roman Catholic Orphan Asylum Society of Brooklyn
- Ross —Peter Ross, *A History of Long Island* (Chicago, 1902), I-III
- Ryan —Leo R. Ryan, *Old St. Peter's, the Mother Church of Catholic New York, 1785-1935* (New York, 1935)
- Sharp —John K. Sharp, *Priests and Parishes of the Diocese of Brooklyn, 1820-1944* (New York, 1944)
- Shea —John Gilmary Shea, *The History of the Catholic Church in the United States* (New York, 1886-1892), I-IV
- Shea in Stiles —John Gilmary Shea, "Catholic Churches and Institutions in Brooklyn," in Henry R. Stiles, *History of the City of Brooklyn* (Brooklyn, 1870), III, 724-741
- Smith —John Talbott Smith, *The History of the Catholic Church in New York* (New York, 1905), I-II
- Star* —*Long Island Star*, weekly newspaper, Brooklyn, 1809-1841, except as daily *Brooklyn Evening Star* in 1827 and 1834; became daily *Brooklyn Evening Star*, 1841-1863
- Stiles —Henry R. Stiles, *History of the City of Brooklyn* (Brooklyn, 1867-1870), I-III
- TT* —*Truth Teller*, weekly newspaper, New York, 1825-1840
- USCH Mag* —*United States Catholic Historical Magazine*, quarterly (New York), 1887; 1891-1893
- USC Mag* —*United States Catholic Magazine*, monthly, I-VII (Baltimore, 1842-1848)
- Vallette in Ross —Marc F. Vallette, "The Catholic Church on Long Island," in Peter Ross, *A History of Long Island* (Chicago, 1902), I, 797-868
- Vallette in *USCH Mag* —Marc F. Vallette, "The Diocese of Brooklyn," *USCH Mag*, III (New York, 1890)
- Weld —Ralph Foster Weld, *Brooklyn Village, 1816-1834* (New York, 1938)
- Zwierlein —Frederick J. Zwierlein, *The Life and Letters of Bishop McQuaid* (Rochester, 1925), I-III

NOTES TO VOLUME TWO

CHAPTER XVI

1. The archbishop's advice was quoted by Loughlin in his month's mind eulogy of Hughes. This, Hughes' remarks at Loughlin's consecration and installation, and Loughlin's acceptance of a Hughes' dinner invitation (Loughlin to Hughes, January 24, 1859, A A N Y, A-12), to the "old guard," alone were found to indicate the personal relations of the two bishops.

2. *F J*, April 2, 1859; A A N Y, A-12, 19.

3. Society for the Propagation of the Faith to Loughlin, October 21, 1859 (A A N Y, A-14).

4. *Star*, July 23, 1860; *N Y T*, July 28, 1860.

5. They left April 23 (*Star*, April 30) or May 10 (*F J*, May 24).

6. *F J*, June 21, 1862.

7. Bishop Timon's Diary, November 9, 1855, to February 24, 1867 (Archives, Diocese of Buffalo). Hughes reached New York August 12 (Meehan, "Lincoln's Opinion of Catholics," *H R S*, XVI [1924], 92) probably with Loughlin.

8. A U N D.

9. Loughlin to Dr. William Fortune, rector of All Hallows College, from North American College, June 15, 1867 (Archives, All Hallows College).

10. *Acta* (1867), p. 1039 b; Raymond J. Clancy, C.S.C., "American Prelates in the Vatican Council," *H R S*, XXVIII (1937), 11.

11. Loughlin to Fortune, from Queenstown, August 10, 1867; Loughlin to Fortune, June 15, 1867 (Archives, All Hallows College). Cf. John P. Greene to Loughlin, April 24, 1868 (A D B).

12. *B C*, October 21, 1869.

13. A U N D.

14. *B C*, September 23, October 21, 28, 1869; Loughlin to Fortune, October 22, 1869 (Archives, All Hallows College).

15. *B C*, November 11, 1869.

16. *Acta* (1870), p. 262 b; Clancy, *op.cit.*, pp. 27, 29; Cuthbert Butler, O.S.B., *The Vatican Council* (New York, 1930), I, 278. Cf. *B C*, December 11, 1869; Loughlin, North American College, Rome, to Rev. T. Reid, S.J., May 4, 1870 (A G U, 197.10).

17. *C R*, November 1, 1890; New York *Sunday News*, July 5, 1891; Mitchell, p. xii; *B T*, December 19, 1908.

18. Padraic Keenan, *Brief Historical Sketch of the Parish of Clonduff* (Newry, 1941), p. 23.

19. *F J*, September 3, 1870.

20. October 14, 1870 (A U N D). Again he wrote, May 6, 1871; September 27, December 30, 1872; April 5, 1874 (A U N D).

21. *F J*, February 2, 6, 1871.

22. *F J*, February 18. All parishes, except SS. Peter and Paul's and another, held meetings of protest (*F J*, February 18, 1871; *B D E*, February 4, 6, 7, 8, 18, 1871).

23. Smith, II, 379.

24. *C R*, February 1, 1873. Cf. June 14, August 16, 1873.

25. *C R*, February 10, May 26, 1877.

26. Sag Harbor *Corrector*, February 23, 1878; *C R*, February 16, March 2, 9, 1878.

27. *C R*, March 16, 1878.

28. *C R*, March 9, 1878.

29. *C R*, April 10, 1880. Cf. Sag Harbor *Corrector*, June 12, 1880.

30. *C R*, June 12, July 24, August 7, 14, 1880.

31. *C R*, April 5, 12, August 14, September 13, October 4, 1884; October 6, 1888; September 28, 1889. Loughlin commended the encyclical on Thomistic teaching (March 20, August 14, 1880); the letter on evil literature (*C R*, June 3, 1882); protested the Italian government's seizure of Propaganda College (*C R*, April 5, 1884); recommended the *Rerum Novarum* to his people (*C R*, September 26, 1891).

32. *C R*, August 13, 1887; *Irish World*, January 2, 1892.

33. *C R*, February 25, March 3, 17, 1888; *Irish World*, January 2, 1892. Charles E. McDonnell was the only New York priest in the American delegation. The album contained an essay on the progress of the Church on the "Isle of the Apostles" during the 50 years of Leo's priesthood, a statistical chart of Brooklyn and Long Island, locating every Catholic church and institution, and 150 photographs.

34. *F J*, September 23, October 7, 14, November 11, 1854; *C D*, 1856, p. 319; *Metropolitan*, II (1854), 641, 703; Smith, I, 214; Shea, IV, 464. Cf. J. J. Considine, *Canonical Legislation in the Diocese and Province of New York, 1842-1861* (Washington, 1937).

35. *Metropolitan Record*, January 28, May 5, 1860; Smith, I, 216 ff.

36. Smith, I, 225.

37. *F J*, January 9, 16, 1864; *B D E*, January 7, 1864. Present were his sisters, Sister Angela, superintendent of St. Vincent's Hospital, and Mrs. Rodriguez of Brooklyn, Bishops McCloskey and Loughlin, Fathers Starrs, vicar general, and McNeirny, secretary.

38. Register, Diocese of Newark, wherein Bayley noted that Hughes appeared again with his former majesty. "The scenes defied description" (*B D E*, January 7, 1864).

39. *F J*, January 16, 1864.

40. Timon's Diary (Archives, Diocese of Buffalo). *B D E*, January 14, 21, April 12, 1864.

41. Italics in original (A A N Y, A-38). The suffragans had met on August 16, 1858, about a New York coadjutor. Hughes wanted MacFarland of

Hartford. All agreed, but the difficulty of replacing him caused Hughes to defer the matter (A A N Y, E).

42. On the back of an envelope containing his will made on April 1, 1851, he named on October 2, 1851, "as my successor, Very Rev. John Loughlin, V.G. of New York." A later will bequeathed "the Rt. Rev. John Loughlin, Bishop of Brooklyn . . . all my real and personal estate but with the condition that out of its proceeds he pay my just debts. At Buffalo, 6 March, 1857" (A A N Y). Timon's sister, Mrs. William Kennedy, lived at Smith and Bergen Streets. He visited her often in the 1840's (A U N D). Thomas Donohue, *History of the Catholic Church in Western New York* (Buffalo, 1904), p. 100.

43. He rarely stated the object of these visits, often on trips to Washington. He preached at St. James' and at St. Paul's and did business with architect Keely.

44. William Starrs, V.G., to William H. Seward, Secretary of State, February 1, 1864, but Seward could not dispense him (A A N Y).

45. Timon saw John Turner, V.G., in Brooklyn, March 31, and visited Loughlin in Brooklyn, May 13 (Diary). Loughlin incorrectly reported in Europe (B D E, March 25, 1864).

46. Meehan, III, 529. In the last ten years he had not spent three days at a time out of Brooklyn (C R, August 14, 1880). "One of the rarest events . . . is the absence of the Bishop from the diocese for a single night" (C R, September 16, 1882). He attended, 1855, the dedications of the Pittsburgh and Buffalo cathedrals (*Metropolitan*, III [1855], 452); Bishop MacFarland's consecration, Hartford, March 14, 1858 (R. H. Clarke, . . . *Deceased Bishops*, III [1888], 120); cornerstone laying of St. Patrick's Cathedral, August 15, 1858 (Farley, *History of St. Patrick's Cathedral* [New York, 1908], p. 123); visited Niagara, February 9, 10, Toronto, November 22, and Buffalo, December 19, 1859, with Timon (Diary); attended Bishop Neumann's funeral, Philadelphia, January 9, 1860 (*Metropolitan Record*, January 21, 1860); consecrated an altar in Immaculate Conception Church, Boston, March 10, 1861 (Lord, II, 483); at Burlington, Vt., September 16, 1863; co-consecrator of Bishop Conroy, Albany, October 15, 1865 (Corrigan, III, 289); at Bishop Williams' consecration, Boston, March 11, 1866; visited Buffalo, November 6-11, 1868 (J. Loughlin to Mother Teresa, November 5, 1868, Archives, Sisters of St. Joseph, Brentwood).

47. Smith, II, 362; Lord, III, 22 ff.

48. Loughlin attended, March 17, 1867, the rededication of old St. Patrick's, destroyed by fire October 6, 1866, and Bishop McQuaid's consecration there July 12, 1868 (Farley, *op.cit.*, pp. 100, 102); was co-consecrator of Bishop McNeirny, coadjutor of Albany, April 27, 1872 (C R, April 27); attended Bishop Hendricken's consecration, Providence, April 28, 1872 (C R, May 11); the dedication of St. John's Church, Utica, N. Y., October 2, 1872 (J. S. M. Lynch, . . . *St. John's, Utica* [Utica, 1892], p. 105); preached at Vicar General Starrs' funeral, February 10, 1873 (C R, February 15; F J, February 8); was co-consecrator, May 4, 1873, of Bishop Corrigan of Newark (C R, May 10; McQuaid to Corrigan [A A N Y, C-3]).

49. A A N Y, A-30.

50. Register, Diocese of Newark. Cf. C R, April 17, May 1, June 19, 1875; Smith, I, 289.

51. He conducted Bishop Corrigan through Brooklyn's diocesan institutions, January 12, 1874 (Register, Diocese of Newark); sang Bishop MacFarland's funeral Mass, October 15, 1874 (*C R*, October 24, 1874; J. A. Rooney, "Early Times . . . Hartford," *C H R*, I [1916], 161); assisted as Cardinal McCloskey conferred pallium on Archbishop Williams, Boston, May 2, 1875; returned to Brooklyn with Archbishop Lynch of Toronto (*C R*, May 8, 1875); attended Archbishop Purcell's jubilee, Cincinnati (*C R*, June 3, 1875; Loughlin to Purcell, February 16, 1875 [A U N D, 6072]); attended alumni reunion at Mount St. Mary's (*C R*, June 26, July 3, 1875); confirmed for Cardinal McCloskey at St. Michael's, October 15, and at St. Lawrence's, New York, October 17, 1875 (*C R*, October 23, 1875); sang Bishop Bacon's Requiem, Portland, Me. (*C R*, November 14, 1875); preached at cornerstone laying of the Hartford cathedral, April 29, 1877 (*C R*, May 12, 1877); co-consecrator of Bishop John L. Spalding of Peoria, May 1, 1877 (*C R*, May 12, 1877); was one, "venerable and beloved," of five giving absolution at Archbishop Bayley's funeral, Baltimore, October 9, 1877 (*C R*, October 13, 1877); entertained Archbishop Hanna of Halifax (*C R*, December 8, 1877) and Archbishop George Conroy, apostolic delegate to Canada (*C R*, February 2, 1878); attended conferring of pallium on Archbishop Gibbons, Baltimore (*C R*, February 23, 1878); attended reception to Cardinal McCloskey on latter's return from Rome (*C R*, June 8, 1878); one of five giving absolution at funeral of Bishop Galberry, Hartford (*C R*, October 26, 1878); assisted at opening of St. Patrick's Cathedral, New York, May 25, 1879 (*C R*, May 27, 1879); entertained Archbishop Lynch (*C R*, June 7, 1879).

52. A A N Y, E-6. His invitation March 27, 1880, to Corrigan of Newark began, "I do not think it advisable that you should put yourself to any further trouble in order to see Bishop Loughlin" (A A N Y, E-6). The meaning of this (as also of sentence quoted *infra*, Chap. XVII, fn. 9) is not clear—perhaps a recently declined suggestion to Loughlin of the New York coadjutorship.

53. A A N Y, C-3.

54. Author's translation and digest of three substantially similar Latin copies and a covering letter to McCloskey, all written by Bishop Corrigan, secretary of the meeting, as the basis for the *relatio* to Rome (A A N Y, E). On April 15, 1876, Gibbons wrote Corrigan stating that he had recommended Father Thomas Preston to McCloskey: ". . . as regards the coadjutorship, the Cardinal has a prejudice against Father Preston . . . and the reason he gives is inadequate. Personally I would be very glad if he would take Bishop L. [Lynch]. His Diocese is utterly neglected . . . it seems strange to me that the Province of New York has no one to fill the place" (A A N Y, E).

55. He wrote, July 24, 1880, to Gibbons, about to leave for Rome, of his suffragans' choice of Lynch. He added: "The name of your suffragan was not proposed without having first conferred with him upon the subject, *et* having become satisfied that his financial affairs would not be a serious impediment, *et* that most probably it would be for the [good] of his diocese to have a change. In fact he could do more for it here than in Charleston. Will your Grace be kind enough to write to Card. Simeoni giving your opinion—which I hope will be a favorable one" (A A B, 72 H-2). At Rome, Gibbons did not recommend Lynch. Loughlin was in Rome late that June (*C R*, July 24, 1880). Lynch died, 1882.

56. Born, Newark, N. J., 1839 (his widowed maternal grandmother had come with her children to Brooklyn in 1827, and soon moved with them to Newark); ordained at Rome, 1863; professor and president, Seton Hall College and Seminary; vicar general, Diocese of Newark, consecrated its bishop, May 4, 1873; came to New York, November 8, 1880 (Corrigan's Note Book, A A N Y, F). In character and manner, gracious and refined; an excellent administrator but somewhat sensitive and undiplomatic; died, May 5, 1902, "just when the world's crown of glory was being woven for his head" (McQuaid's sermon at month's mind, in Smith, II, 580). Cf. Sister M. Hildegarde Yeager, C.S.C., *The Life of James Roosevelt Bayley, First Bishop of Newark and Eighth Archbishop of Baltimore* (Washington, 1947).

57. Loughlin attended Seton Hall's silver jubilee, June 15, 1881 (*C R*, June 25, 1881); was co-consecrator of Bishop Wigger, Newark, October 18, 1881 (*C R*, October 22, 1881); sang Requiem of Father McCaffrey, of Mount St. Mary's, October 26, 1881; co-consecrator, New York, of Bishop O'Farrell of Trenton, November 1, 1881 (*C R*, November 5, 1881); celebrant, silver jubilee Mass, Our Lady of Angels Seminary, Niagara, November 23, 1881 (*C R*, December 10, 1881); visited college friends in Canada, September, 1882 (*C R*, September 16, 1882); one of three consecrators, altars at St. Theresa's, New York, October 15, 1882 (*C R*, October 14, 1882); celebrated Teresian tercentennial Mass, Baltimore Carmel, October 17, 1882 (*C R*, October 28, 1872; letter, Baltimore Carmel to author, June 27, 1944); one of five bishops giving absolution over the remains of Archbishop Hughes, transferred to new cathedral, January 30, 1883 (*C R*, February 10, 1883; Farley, *op.cit.*, 134); attended Archbishop Purcell's funeral, Cincinnati, July 4, 1883 (*C R*, July 21, 1883).

58. Corrigan to McQuaid, May 14, 21, 1883 (A D R); *C R*, May 26, September 15, 29, October 6, 13, 1883; *Cath Exam*, October 6, 1883; A A N Y, I-34; Corrigan's Letter Book (A A N Y, F). Vicars General May and Keegan were his theologians. Zwierlein, *Letters of Archbishop Corrigan to Bishop McQuaid* (Rochester, 1946), p. 55.

59. Smith, I, 292; II, 374 ff; *C R*, October 13, 1883.

60. Loughlin to McQuaid, January 5, 1884 (A D R); *C R*, January 19, 1884; Farley, *op.cit.*, 135.

61. *C R*, November 15, 1884. Cf. Lord, III, 88; Ellis, I, 208 ff.

62. Peter Guilday, *History of the Councils of Baltimore, 1791-1884* (New York, 1932), pp. 278 ff. Cf. pp. 221-249.

63. Ellis, I, 340 ff. Zwierlein, II, 333.

64. Zwierlein, II, 328. For discontent with the catechism, cf. *C Y*, May 20, 1882. For origin of this catechism, cf. John K. Sharp, "How the Baltimore Catechism Originated," and, "The Origin of the Baltimore Catechism," *Ecclesiastical Review*, LXXXI (December, 1929), 575-585; LXXXIII (December, 1930), 624-625; Presbyter Septuagenarius, "Have We an Authorized Catechism?" *Ecclesiastical Review*, LXXXV (December, 1931), 628-630.

65. Fergus Macdonald, C.P., *The Catholic Church and the Secret Societies in the United States* (New York, 1946), pp. 110, 123; Zwierlein, II, 336; Ellis, I, 454. Loughlin wrote McCloskey, c. 1883, that Free Masons had little hold on Brooklyn Catholics (A A N Y, C-2). Brooklyn had scarcely 3,000 Masons (*C R*, July 4, 1885).

66. Ellis, I, 444, 446. Cf. I, 465, 474-477.

67. He attended Archbishop Ryan's reception of the pallium, Philadelphia, January 4, 1885 (*C R*, January 17, 1885); at Xavier Union's annual dinner, New York, February 11 (*C R*, February 21, 1885); consecrated an altar at old St. Patrick's, New York, March 19 (Loughlin to John F. Kearney, February 24, 1885, old Cathedral archives); at consecration of Hartford Cathedral, October 4 (*C R*, October 17, 1885); assisted at final absolutions at Cardinal McCloskey's funeral (*C R*, October 24, 1885); sang his month's mind at St. Patrick's (*C R*, November 7, 1885); celebrated the centennial Mass at St. Peter's, New York, November 22 (*C R*, November 28, 1885; Ryan, *Old St. Peter's*, p. 222); celebrated February 12, 1886, the consecration Mass of St. Michael's Church, New York (*C R*, March 6, 1886); assisted as Archbishop Corrigan received the pallium at St. Patrick's, March 4 (*C R*, March 13, 1886); at Bishop Hendricken's funeral, Providence, June 17 (*C R*, June 26, 1886); at Baltimore, June 30, as Cardinal Gibbons received the red hat (*C R*, July 10, 1886); at Montreal, July 27, as Archbishop Fabre received the pallium (*C R*, August 7, 1886); at Bishop Shanahan's funeral, Harrisburg, September 26 (*C R*, October 9, 1886); at Bishop Ludden's consecration, Syracuse, May 1, 1887 (*C R*, May 7, 1887); at St. Hyacinth, P.Q., for the religious professions of his grandniece and her mother, May 9, 1888; at St. Patrick's for Archbishop Corrigan's silver jubilee, September 20, 1888 (*C R*, September 29, 1888; *C Y*, October 7); co-consecrator at Baltimore of Bishop Foley of Detroit, November 4 (*C R*, November 7, 1888); at the funeral of Isaac Hecker, C.S.P., New York, December 26 (*C R*, January 5, 1889); accepted Georgetown centenary invitation "if not too busy" (Loughlin to J. H. Richards, S.J., February 14, 1889, *A G U*, 53.11); confirmed at St. Peter's, Jersey City, June 11 (*C R*, June 15, 1889); at James McGean's silver jubilee at St. Peter's, New York, October 6 (*C R*, October 19, 1889).

68. *St. Augustine's Messenger* (Brooklyn, January, 1892).

69. Corrigan to Manning, October 27, 1885 (*A A N Y*, C-5); Smith, II, 576.

70. Gibbons was consecrated as Vicar Apostolic of North Carolina, August 15, 1868; transferred to Richmond, July 30, 1872; promoted to Baltimore, October 3, 1877; died, March 24, 1921. For a lucid study of the problems then besetting the Church and the failure or inability of the Third Plenary Council of Baltimore to cope with them, cf. Thomas T. McAvoy, C.S.C., "The American Catholic Minority in the Later Nineteenth Century," *Review of Politics* (July, 1953), pp. 275-302.

71. Ellis, I, 225, 642. The sympathies of James H. Moynihan, *The Life of Archbishop John Ireland* (New York, 1953), are entirely with Ireland and Gibbons in the controversies of the period, as, to a perhaps slightly less degree, are those of Ellis. Those of Zwierlein are with McQuaid.

72. *C R*, April 30, 1887; Macdonald, *op.cit.*, 143 ff; Corrigan to Gibbons, April 12, 1887 (copy, *A A N Y*, C-39); Gibbons to Corrigan, April 30, 1887 (*A A N Y*, C-15); Zwierlein, "Catholic Church in New York State," *History of the State of New York*, IX (1937), 194; Zwierlein, II, 436-461; Theodore Maynard, *The Story of American Catholicism* (New York, 1941), p. 436; Lord, III, 164 ff; Terence V. Powderly, *The Path I Trod* (New York, 1940); Henry J. Browne, *The Catholic Church and the Knights of Labor* (Washington, 1949); H. J. Browne, "Terence V. Powderly and Church-Labor Difficulties in the Early 1880's," *CH R*, XXXII (1946), 1-27; Ellis, I, 506.

73. Corrigan to Gibbons, April 12, 1887; March 29, 1889 (copies, A A N Y, C-39); McDonnell to McQuaid, December 27, 1886 (Archives, Diocese of Rochester); *B D E*, April 13, 1890; *C R*, November 17, 1883; May 30, June 20, July 11, 25, August 1, 1891; Maynard, *op.cit.*, pp. 509, 519. Lord, III, 165, 171-172. For Abbelen and Cahensly, cf. Ellis, I, 342, *passim* to 620; II, 237; John J. Meng, "Cahenslyism: The First Stage, 1881-1891," and "Cahenslyism: The Second Chapter, 1891-1910," *C H R*, XXXI (1946), 389-413; XXXII (1946), 302-340; Colman J. Barry, O.S.B., *German Nationality and American Catholicism* (Milwaukee, 1953).

74. Gerald Shaughnessy, S.M., *Has the Immigrant Kept the Faith?* (New York, 1925), concluded no appreciable loss. For the Poles, cf. Ellis, I, 373, 385.

75. Brooklyn collections for the university were deemed inadequate in 1886; Corrigan in 1887 allowed none. Of 37 priests from 21 dioceses in the opening class of 1889, Brooklyn had one student (John T. Ellis, *The Formative Years of the Catholic University* (Washington, 1946), pp. 170, 260-265, 391. Cf. Patrick H. Ahern, *The Catholic University of America, 1887-1896. The Rectorship of John J. Keane* (Washington, 1949); Ellis, I, 398 ff; II, 39 ff.

76. Born, New York, 1837; student with Corrigan at North American College, Rome; ordained, 1860 (Henry A. Brann, *History of the North American College, Rome* [New York, 1910], p. 418). Cf. *Metropolitan Record*, December 7, 1859; December 1, 1860; *F J*, October 21, 1854; December 8, 1864; April 9, 23, 30, May 7, 1870; *B D E*, April 26, 1871; *New York Sun*, April 30, 1870.

77. Brooklyn sent large sums, 1880, 1886 (*C R*, March 13, 1880; April 10, May 29, July 3, 10, 17, August 21, September 4, 1886). Cf. James J. Green, "American Catholics and the Irish Land League, 1879-1882," *C H R*, XXXV (April, 1949), 19-42.

78. A A N Y, C-10.

79. Ellis, I, 584. Zwierlein, *Letters of Archbishop Corrigan to Bishop McQuaid and Allied Documents* (Rochester, 1945), preface, p. 4.

80. The mayoralty election votes were: Hewitt, 92,000; George, 68,000; Roosevelt, 60,000. In November, 1887, George polled 37,716 votes.

81. A A N Y, C-16; *New York Tribune*, November 26, 1886; Shane Leslie, *Henry Edward Manning* (London, 1921), pp. 352 f; Zwierlein, III, 10 ff; V. Cathrein, "Property," *Catholic Encyclopedia*, XII, 463.

82. A A N Y, C-15. Gibbons from Rome tried to secure McGlynn's submission. On June 27, Gibbons declined Malone's request to intervene further (Gibbons to Malone, copy, A A B, V-8).

83. A A N Y, C-16. Ellis, I, 554, *passim* to 584, and Zwierlein, II, 200, *passim* to 445; III, 1-83, *passim* to 443; and in work cited *supra*, fn. 79, give different interpretations and evaluations of the two prelates.

84. *Bk Cit*, July 3, 1887; *Brooklyn Leader*, October 18, 1890.

85. Malone's brother Edward and the latter's sons took a prominent part in Anti-Poverty League affairs (*B D E*, March 11, 1892). The anti-McGlynn pulpit remarks of Father Balleis, O.S.B., were widely quoted (Stephen Bell, *Rebel, Priest and Prophet. A Biography of Dr. Edward McGlynn* [New York, 1937], p. 113). Yet Father James S. Duffy had Bishop Keane preach at the dedication of St. Agnes Church, May 27, 1888, as Bishop Loughlin officiated.

86. Zwierlein, III, 16-18; *Memorial, Golden Jubilee, Rev. Sylvester*

Malone (Brooklyn, 1895), p. 61. He ignored the issues of discipline and the right to private property, a "dishonesty, to which Dr. McGlynn himself did not stoop" (Zwierlein, III, 18).

87. Press, June 26, 1887. He was "one of the few priests of the Catholic Church in the U. S. who have a national reputation" (*B D E*, June 24, 1888). "Few men have done more . . . to make Catholics respected" (Cincinnati *Telegraph*, cited, *C R*, September 12, 1874).

88. Beecher, R. S. Storrs, and De Witt Talmadge. Malone asked Gibbons to secure an audience for Talmadge with the Pope (Malone to Gibbons, October 4, 1889, *A A B*, 86, p. 5).

89. Cf. *Memorial, Golden Jubilee, Rev. Sylvester Malone; B D E*, December 14, 1891; August 12, 1894; *Father Malone's Farewell Address, May 29, 1881*; letter of John L. Belford, 1894 (*A G U*); Ross, I, 460.

90. Brooklyn *Times*, January 24, 1887; Bell, *op.cit.*, pp. 66 f.

91. New York *Herald*, April 5, May 4, 1887. At the Brooklyn Academy McGlynn observed, "Religion will never be right until we see a Democratic Pope walking down Broadway with a stove pipe hat, wearing a frock coat and trousers, with an umbrella under his arm" (Bell, *op.cit.*, p. 85).

92. Zwierlein, III, 56 ff. Roman anti-clerical papers prophesied schism (*C R*, December 21, 1889).

93. *C R*, September 26, 1891.

94. *A A N Y*, C-18.

95. A few anonymous press criticisms of Loughlin's failure to cooperate (*B D E*, December 30, 1891; New York press, March 6, 1890; Brooklyn press, March 3, 1895) are unjustified. Cf. fn. 78 *supra*.

96. *B D E*, January 3, 1892; *A A N Y*, 1-41.

CHAPTER XVII

1. *C R*, July 22, 1893; New York *World*, January 4, 1896.

2. *Bk Cit*, October 23, 1887; November 21, 1888; *C N*, October 24, 1931.

3. *C R*, January 4, 1879; April 12, 1884.

4. Mulrenan, p. 34 f.

5. *Ibid.*, pp. 35-39; *C R*, July 24, 1880; Shea, IV, 495; Meehan, "Notes and Comment," *H R S*, XXI (1932), 246. Corresponding measurements for St. Patrick's Cathedral, New York, Lady Chapel excluded, are 332, 174, and 330 feet (John M. Farley, *History of St. Patrick's Cathedral* [New York, 1908], p. 154). St. Patrick's, estimated at \$1,000,000, cost several times as much.

6. 40,000 (Mulrenan, p. 34); 20,000 (Meehan, *op.cit.*, p. 246; *C N*, October 24, 1931).

7. *Frank Leslie's Illustrated Newspaper*, July 11, 1868.

8. *Ibid.*

9. Shea, in Stiles, III, 726. McCloskey wrote Archbishop Spalding of Baltimore, June 15, 1868, "I have promised to be at the laying of the cornerstone of the new cathedral in Brooklyn next Sunday and to preach or do the talking—I should be glad to be rid of it—but any disappointment caused by me would be misinterpreted" (*A A B*, 35, F-6). The meaning here (as also *supra*, Chap. XVI, fn. 52) is not clear.

10. Mulrenan, p. 39.

11. *C R*, September 28, 1878.
12. *C R*, July 19, 1879.
13. *Bk Cit*, October 23, 1887. Also, "Work was to be resumed June 1" (*C R*, April 26, 1884).
14. *Bk Cit*, October 23, 1887.
15. "The bishop believes in building cathedrals after the necessities of his people have been supplied" (*C R*, April 12, 26, 1882); *Irish World*, January 2, 1892; Meehan, III, 528. Similarly, Archbishop Manning in Shane Leslie, *Henry Edward Manning* (London, 1921), p. 171.
16. Mulrenan, p. 40; *C R*, April 12, 1884; *New York World*, January 14, 1896; *Souvenir, Dedication, McCaddin Memorial* (Brooklyn, 1898), p. 71. Francis W. Kervick, architect, University of Notre Dame, to author, January 3, 1940; December 31, 1945; January 12, 1946. Francis W. Kervick, *Patrick Charles Keely* (South Bend, 1953), pp. 5 ff. Cf. *New York World*, January 14, 1896.
17. W. A. Keely-Malone correspondence, cited *New York Herald* [?], September, 1896; *McCaddin Memorial*.
18. *C R*, April 5, 1884; Malone to Gibbons, 1897 (A A B, 93, K-5). His 100th church in the United States was dedicated, May 29, 1859, at Chicopee, Mass.; his first Boston church was dedicated 1855; and his last, at Malden, was begun 1892 (Lord, II, 548, 469; III, 281). By 1870 he had erected nearly 300 (Mulrenan, p. 40; Murray, p. 540). He built more than 600 Catholic churches (Kervick, *op.cit.*, p. 22, citing the *American Architect*, August 22, 1896).
19. *C R*, April 5, 1884.
20. Kervick, *op.cit.*, p. 33.
21. Lord, Sexton, and Harrington (Lord), who mention his "genius" 24 times, characterize his Boston churches as "sumptuous," "massive," "majestic," "most perfect Gothic," etc. "His genius in design may not have been that of an Upjohn or a Renwick, but apart from that his work stands up well, considering the times and their limitations. Patrick C. Keely deserves a biography" (Robert Colbert, in *Liturgical Arts* [New York, May, 1945], p. 65). "There is wide range of quality of design in his work but he must have had considerable training before doing Boston [1866] or Hartford [1873]" (Kervick to author, January 12, 1946). Kervick examined Keely's drawings, including that of the Brooklyn cathedral at A D B (letter to author, June 20, 1953), which he reproduced in his biography (*op.cit.*).
22. *C R*, April 5, 12, 1884. *New York World*, January 14, 1896. John Gilmory Shea was the first so honored; Valentine Hickey, the sixth. Of 64 recipients, 1883-1946, seven were Brooklynites (*A C H S Records*, LVII [1946], 67).
23. *C R*, June 6, 1874; *McCaddin Memorial*. In January, 1869, he was in financial straits and Bishop Loughlin appealed to pastors for funds for him (*Circular*, A D B). Keely died, August 11, 1896. Chancellor Mitchell celebrated the Mass, Bishop McDonnell preached (*C R*, August 15, 1896; *Boston Pilot*, August 22, 1896). At the request of his son, Dr. William A., the month's mind was held at SS. Peter and Paul's. William's brother-in-law, Thomas Houghton, a business associate of Keely, Sr., designed Malone's marble altar, 1894 (*B D E*, May 20, 1894; *New York World*, January 14, 1896).
24. *B D E*, January 3, 1892.
25. *Metropolitan*, II (1854), 130.

26. Gabriel Furman, Manuscript Notes, I, September 4, 1854, 196.
27. *C R*, July 20, 1872; January 25, 1873. A statue of St. James was blessed, November, 1872 (*C R*, November 30, 1872).
28. *C R*, March 31, 1883; April 5, 1884; *C D*, 1884, p. 42. Keely estimated, April 14, 1883, the damage at \$3,393 (memo, A D B). After this probably the sacristy was enlarged. Cf. *Atlas*, 1869, 1887.
29. The loss was \$40,000-50,000; the insurance, \$18,000 (*C R*, June 15, 22, 1889; September 7, 1889; *B D E*, June 12, 1889; *New York World*, August 24, 1889). Some old records were destroyed (William H. Bennett, *Handbook to Catholic Historical New York* [New York, 1927], p. 98).
30. *C R*, April 12, 1873.
31. *Bk Cit*, August 21, 1892.
32. *The Eagle and Brooklyn* (1893), p. 579; *C D*, 1892.
33. Manhattan College has some volumes formerly Bishop Loughlin's. About 75 are rare mathematical volumes in Roman, Gothic, Italic, and Arabic type and in French. Immaculate Conception Seminary, Huntington, has his French Academy publications covering more than 100 years.
34. *Catholic American*, December 24, 1887; *Cath Exam*, April 10, 1888; *B D E*, January 3, 1892. Cf. photograph of residence in Mitchell, p. 160.
35. This and preceding paragraph based on *C R*, February 24, 1883; July 19, 1890; *Catholic Universe*, March 31, 1889; *Brooklyn Leader*, October 18, 1890; *B D E*, October 12, 1890; January 3, 1892.
36. Press, October, 1888; *Bk Cit*, November 21, 1888; press, May 6, 1889; *F J*, October 25, 1890; *Brooklyn Leader*, January 3, 1892; *B D E*, January 3, 1892. A lock of his silvery hair is preserved at A U N D.
37. Bishop E. O'Connell at St. Joseph's asked Corrigan, March 29, 1885, to lend dalmatic and gloves for Easter Sunday; Loughlin could only spare sandals and mitre (A A N Y, C-3).
38. *B D E*, January 3, 1892; *New York Herald*, October 11, 1903.
39. Vallette in Ross, I, 841. Cf. *USCH Mag*, IV, 51.
40. "There is a charming youthfulness and bounding mirth about Bishop Loughlin" (*C R*, September 23, 1882, citing *Buffalo Catholic Union*).
41. *Bk Cit*, October 30, 1887; October 12, 1890; press, October, 1888; May 6, 1889; *Brooklyn Leader*, October 18, 1890; January 31, 1892; *New York Sunday News*, July 5, 1891; *C R*, September 16, 1876; September 23, 1882; February 24, 1883; January 9, 1892; *B D E*, October 12, 1890; January 3, 1892; *New York Herald*, October 11, 1903; *C N*, October 24, 1903.
42. Meehan, III, 528.
43. *C R*, November 9, 1878; January 9, 1892; Loughlin to Corrigan, October 26, 1878 (A A N Y, C-2); *B D E*, October 12, 1890; December 30, 1891; Meehan, III, 528.
44. *C R*, January 4, 1879.
45. *C R*, November 21, 1881.
46. *C R*, November 1, 8, 1884.
47. *C R*, February 24, March 10, 1883. Caritas protested in *B D E* such "extravagance" while hardly a church was without debt. He was called a Judas by the *C R*, November 13, 1884.
48. *C R*, July 19, 1884; January 23, 1886; October 29, 1887; *Bk Cit*, October 23, 30, 1887; November 21, 1888; *Records, Catholic Benevolent*

Legion, July, 1887; *Catholic American*, October 29, 1887; *Cath Exam*, January 2, 1892; Bennett, *op.cit.*, 98.

49. *Queen of All Saints' Year Book* (Brooklyn, 1917); press, May 7, 1889; *Catholic Universe*, March 31, 1889. *St. James' Centennial* (1922), p. 23, gives date of November 21, 1888. He held the first ordination in St. John's Chapel, September 21, 1889 (*The Eagle and Brooklyn*, p. 176).

50. On January 11, he dedicated St. Peter's Hospital; February 22, he dedicated Our Lady of Sorrows Church; October, he established St. Stanislaus Martyr parish; November 27, he dedicated St. Casimir's Church. That year, schools were established at St. Ambrose's and Our Lady of Sorrows and the schools at St. Antony's, Immaculate Conception, and Our Lady of Victory were enlarged.

51. Did not an aged Pope rule alone, was not Archbishop Kenrick of St. Louis the only older American bishop, now 84 and 50 years a bishop, without a coadjutor? (*B D E*, July 30, August 1, 1887; *Brooklyn Times*, July 30, 1887; *Bk Cit*, August 2, 1887).

52. Loughlin to McQuaid, February 26, 1890 (*A D R*). *B D E*, March 16, 1890, cited the meeting as proof that a Brooklyn coadjutor was being selected.

53. It was signed *Quid Faciendum* (in full: *B D E*, March 11, 1892; in part: *B D E*, March 6, 16, 1890; December 30, 1891; *Brooklyn press*, March 1, 1890). Cf. Corrigan to McQuaid, December 7, 1892 (*A D R*).

54. McDonnell to McQuaid, November 3, 1906 (*A D R*).

55. *B D E*, December 30, 1891.

56. *C R*, August 30, 1890; *New York Sun*, February 1, 1891. Going to dedicate St. Antony's, Greenpoint, June 13, 1875, the horses threw the driver and dashed into a railroad car; the bishop, bruised, continued to the church (*C R*, June 19, 1875). He suffered a sharp indisposition because of the heat (*C R*, August 8, 1885).

57. *B D E*, October 12, 1890.

58. *B D E*, December 30, 1891; *Records, Catholic Benevolent Legion*, November, 1890. The event is detailed in Mitchell, pp. 9-234. Mitchell to Corrigan, May 25, 1891 (*A N Y*, C-35). Cf. *C R*, November 7, 1891.

59. *C R*, July 5, 1890.

60. Mitchell, p. 147; *C R*, November 1, 1890.

61. Program, October 25, 1890. Moody and Sanky had held revivals there (*C R*, March 11, 1876).

62. James Cardinal Gibbons, *A Retrospect of Fifty Years* (Baltimore, 1916), II, 125 ff; *F J*, October 25, 1890; *C R*, October 25, 1890.

63. Program; Mitchell, p. 35; *F J*, October 25, 1890; *C R*, October 25, 1890. He gave the checks to diocesan charities (Meehan, III, 528).

64. *C R*, November 1, 1890.

65. Program; *C R*, November 1, 1890; *F J*, October 25, 1890; *B D E*, December 30, 1891.

66. *B D E*, October 12, 1890; December 30, 1891; January 3, 1892; *New York Sun*, c. February 1, 1891. Mitchell to Corrigan, May 25, 1891 (*A N Y*, C-35).

67. Some of his activities were recorded. May 23, he opened St. John's Hospital; June 16, a sultry day, "he bounded up the steps" of the Visitation Academy and spoke at the commencement exercises; he attended the unveiling of Hughes' statue at Fordham June 24 (*C R*, July 4, 1891); laid the cor-

nerstone of the new Hicksville Church, July 4; laid the cornerstone of Blessed Sacrament Church, July 19, having established the parish, February 15; attended the unveiling of his marble bust by Joseph Sibbele of Brooklyn on his visit to bless St. John's Seminary (*C R*, August 8, 1891). Another was done by Wilson MacDonald at the order of the Catholic Benevolent Legion (*C R*, February 13, 1892). Presided at a reception of Franciscan Brothers (*C R*, August 15, 1891); spoke at Father Kearney's silver jubilee, old St. Patrick's, September 6 (Corrigan Note Book, A A N Y, F; *C R*, September 12, 1891); laid the cornerstone of St. Edward's Church, September 13 (but seemed feeble, *B D E*, September 13, 1891); opened St. John's Seminary, September 21; established Our Lady of Angels parish, September 24.

68. *C R*, October 31, November 7, 1891.

69. Brooklyn press, December 6, 1891.

70. *Portrait and Biographical Record of Queens County* (New York, 1896), p. 1029; A Q.

71. *C R*, January 9, 1892. The others were Blessed Sacrament, Our Lady of Angels, St. Edward's, St. Adalbert's, St. Stanislaus', St. Michael Archangel's, St. John's Hospital, Long Island City, opened May, 1891.

72. Mitchell to Corrigan, December 25, 1891 (A A N Y, C-35).

73. *B D E*, December 30, 1891; January 3, 1892; *New York Sun*, January 4, 1892.

74. Present as he died were his sister, Mrs. Catherine O'Keefe of Albany, his grandniece, Mrs. Regina Collins Grant of Brooklyn, Monsignor May, V.G., Fathers Carroll, Duffy, Mitchell, and William Farrell, Brothers Castoris, F.C.S., Joseph, F.C.S., Isaiah, O.S.F., and Justin, O.S.F., and two Sisters of Mercy (*C R*, *B D E*, December 30, 1891; *Records, Catholic Benevolent Legion*, January, 1892; *Brooklyn Leader*, January 3, 1892).

75. *Brooklyn Leader*, January 3, 1892; *New York Herald*, January 2, 1892; *C R*, January 9, 1892.

76. *C R*, January 9, February 20, 1892; *Eagle and Brooklyn* (1893), p. 175.

77. *B D E*, January 2, 3, 1892; *New York Herald*, January 3, 1892; *C R*, January 9, 16, 1892; Corrigan Letter Book (A A N Y, F). The tomb, finished, May 25, 1892, was of white enameled brick with surrounding casement of mottled marble, a circular railing, enclosing all (*B D E*, August, 1893; Meehan, III, 529).

78. *B D E*, February 26, 1892.

79. *C R*, February 6, 1892. Fathers Mealia and Woods witnessed it (copy, Surrogates Court, Brooklyn; W. P. O'Connor and W. J. Lardner to Corrigan, February 19, 1892 [A A N Y, C-43]; Ross, I, 841; Meehan, III, 529). The watch was probably the gift of Father John Kelly, born 1805, Ireland, brother of Eugene Kelly, New York banker. Ordained 1833, went to African missions; became pastor St. Peter's, Jersey City, N. J.; died, April 28, 1866 (Henry A. Brann, "The Rev. John Kelly," *H R S*, V [1907], 348-353).

80. Catholic population figures for some other years are: 1870, 150,000 (*F J*, February 25, 1871, citing *B D E*, February 15; Mulrenan, p. iv); 1879, 200,000 (*C D*, 1880); 1889, 361,748 (*C R*, November 16, 1889); 1891, over 300,000 (Mitchell, p. xi); 1890-1892, 280,000 (*C D*, 1890-1892). Cf. *C R*, February 25, 1888; March 16, 1892; *F J*, March 1, 1890; *Eagle Almanac* (Brooklyn, 1892), p. 116. He also left church property valued at \$6,589,500 with an in-

debtedness of \$1,165,661 (Mitchell, p. xxxiv; Meehan, III, 528; *C R*, February 8, 1890; *Eagle Almanac* [1892], pp. 113, 116).

81. February 15, 1871, cited in *F J*, February 25, 1871.

82. *C R*, May 4, 1872.

83. Cited, *C R*, December 22, 1877.

84. Cited, *C R*, July 24, 1880. At St. Ambrose Church, Brooklyn, Father Donohoe said of him, "Never has there been a bishop, except St. Patrick in Ireland, who in the years of his own episcopate saw a diocese grow from so small a beginning to such immense proportions" (*C R*, November 15, 1884). In Toronto, Archbishop Lynch said of him, January 20, 1885, "He . . . may well be called Columbkille or the Bishop of all the Churches" (*C R*, January 24, 1885). Cf. *C R*, August 7, 1880.

85. *New York Herald*, October 11, 1903.

86. Vallette in Ross, I, 813-814.

87. *B D E*, December 30, 1891; *New York Herald*, October 11, 1903.

88. *C R*, October 25, 1890.

89. *C R*, November 9, 1878.

90. A A B, 74-J-10.

CHAPTER XVIII

1. Gerald Shaughnessy, S.M., *Has the Immigrant Kept the Faith?* (New York, 1925), pp. 172, 175; Joseph McSorley, C.S.P., *Outline History of the Church by Centuries* (St. Louis, 1948), pp. 850, 877.

2. Deplored throughout the period by the *Catholic Review*.

3. Margaret Sanger opened her first birth control clinic in this country in Brooklyn in October, 1916. She was sent to the workhouse. On November 13, 1938, the *New York Times* reported her, "alarmed by the low birth rate."

4. The 1915 figures were: Manhattan, 2,137,747; Kings, 1,798,513; Queens, 396,727. All five boroughs, including Bronx and Richmond, in 1900 had 3,437,202; in 1915, 5,047,221.

5. Harold C. Syrett, *The City of Brooklyn, 1865-1898* (New York, 1944), pp. 245, 257, 262; Ross, I, 517; Edwin P. Tanner, "State Politics from Cleveland to Sulzer," *History of the State of New York* (New York, 1935), VII, 180; Henry I. Hazelton, *The Boroughs of Brooklyn and Queens* (Chicago, 1925), III, 1534.

6. Syrett, *op.cit.*, pp. 130, 146-155, 233, 247-248.

7. Hugh McLaughlin died 1904 and Patrick H. McCarren became leader. He repudiated New York Charles F. Murphy's leadership and died 1909, when John H. McCooey became Brooklyn leader. Cf. Syrett, *op.cit.*, p. 86; Hazelton, *op.cit.*, III, 1083, 1546, 1552; Henry W. Howard, ed., *The Eagle and Brooklyn* (Brooklyn, 1893), p. 483.

8. *Mentor*, Nativity Parish, Brooklyn, August, 1921.

9. Transfiguration Parish [New York] Records; *C D*, 1893; mimeographed Broadside by Corrigan, March 11, 1892 (A D B). The Brooklyn school is not identified. Cf. *Bk Cit*, April 24; *Standard Union*, March 11; *New York Herald*, March 12, 1892. Meehan, III, 529, incorrectly dates his birth, January 5.

10. At the bishop's consecration his widowed mother was again living at 165 Rockaway Avenue, Brooklyn (*Bk Cit*, April 24, 1892; *New York Herald*, March 12, 1892).

11. *C N*, May 1, 1892; *Bk Cit*, April 24, 1892; *B T*, August 13, 1921.
12. *A A N Y*, G-4.
13. *B T*, August 13, 1921. He performed his first baptism there, September 29, 1878; his last, December 23—a total of 34 of the 132 in the period (Father E. A. Giblin to author, July 25, 1942).
14. At St. Stephen's he administered 40 of the 222 baptisms and assisted at 9 of the 49 marriages, from January through April (Father C. J. McCormack to author, February 6, 1939).
15. Father Thomas Magennis to Corrigan, July, 1887 (*A A N Y*, C-13); Corrigan to McQuaid, September, 1887 (*A D R*).
16. *A A N Y*, S-1; G-4, 23; Shane Leslie, *Henry Edward Manning* (London, 1921), p. 358; *B D E*, March 11, April 25, 1892; April 25, 1917; August 8, 1921; *B T*, April 25, 1917.
17. McDonnell to Thomas F. Meehan, September 11, 1890 (*A G U*, 247.2).
18. May to Corrigan, January 21, 1892 (*A A N Y*, I-42). Cf. *New York Sun*, November 28, 1891; January 4, 1892; *B D E*, January 3, 1892. Propaganda confirmed May's selection, January 20, 1892 (*A A N Y*, I-42).
19. *B D E*, March 11, 1892; *Bk Cit*, February 27, 1892. Fabre to Corrigan, January 18, 1892 (*A A N Y*, C-44). Effective, 1916, bishops unaided by consultants and permanent rectors, chose episcopal candidates (*B T*, December 16, 1916).
20. *A A N Y*, I-41.
21. McDonnell Letter Book (*A A N Y*, F).
22. *A D B*. Cf. *A A N Y*, I-42; *New York Herald*, March 12, *C R*, March 19, 1892; *B T*, April 25, 1917; August 13, 1921. Cf. *A A N Y*, C-41, 43; Corrigan to McQuaid, December 7, 1892 (*A D R*); *B D E*, February 25, 26, 27, 28, March 7, 11, 1892; *Bk Cit*, February 27, 1892; *Standard Union*, March 11, 1892; *New York Herald*, February 27, 28, March 12, 1892; October 11, 1893.
23. Corrigan Letter Book (*A A N Y*, F); Corrigan's Broadside, March 11, 1892 (*A D B*).
24. April 2, 1892 (*A G U*, 247.2). Same to same, March 9 (*A G U*, 247.2).
25. March 15, 1892. Cf. *C R*, March 26, 1892.
26. *New York Herald*, April 21, 1892; *B D E*, May 1, 1892.
27. *Bk Cit*, April 24, 1892; *C R*, May 1, 1892; *B D E*, April 25, 1917.
28. *B D E*, April 25, 1892; Meehan, III, 530.
29. *B D E*, April 25, 1892.
30. *C R*, May 7, 14, 1892.
31. *New York Sun*, May 3, 1892; *B D E*, May 3, 1892; *C R*, May 1, 7, 14, 1892.
32. *Program*; *New York Sun*, May 3, 1892.
33. *B D E*, May 3, 1892.
34. *Program*; *B D E*, May 1, 4, 1892; *New York Sun*, May 1, 1892; *C R*, May 14, 1892.
35. *B D E*, March 11, 1892; *Bk Cit*, April 24, 1892; *Brooklyn Leader*, May 1, 1892.
36. Letter, Committee of Presentation to McDonnell, December 17, 1892 (*A D B*).
37. McDonnell, pastoral (*A A N Y*, C-44); *C R*, October 29, 1892.
38. David Boody to McDonnell, October 11, 1892 (*A D B*); Charles Mc-

Carty, *Addresses of Rt. Rev. Msgr. Edward W. McCarty* (privately printed, 1927), p. 5; *The Eagle and Brooklyn*, p. 179.

39. Lord, III, 180.

40. B. J. Kieley, a lay friend of Gibbons, told the delegate that Corrigan felt that he had not been invited to receive him (Kieley to Corrigan, December 22, 1892 [A A N Y, C-43]). Cf. Ellis, I, 622 ff.

41. New York *Herald*, New York *Times*, New York *Sun*, February 6, 1893.

42. McDonnell to Corrigan, November 17, 1892 (A A N Y, G-23).

43. McDonnell to Corrigan, January 5, 1893 (A A N Y, G-4).

44. McDonnell to Corrigan, April 17, 1893 (A A N Y, G-4). Cf. Peter Guilday, "The Church in the United States, 1870-1920," *C H R*, VI (1921), 545.

45. McDonnell to Corrigan, October 22, 1893 (A A N Y, G-4).

46. McDonnell to Corrigan, February 10, 1893 (A A N Y, G-4).

47. Corrigan to McQuaid, February 14, 17, 1893 (A D R).

48. Zwierlein, III, 161-174; Ellis, I, 688-693.

49. Smith, II, 483-486; A. S. Will, *Life of James Cardinal Gibbons* (Baltimore, 1911); F. J. Zwierlein, "The Catholic Church in New York State," *History of the State of New York* (New York, 1937), IX, 195; Theodore Maynard, *The Story of American Catholicism* (New York, 1941), p. 467; Lord, III, 172 ff; Daniel F. Reilly, *The School Controversy, 1891-1893* (Washington, 1943).

50. Ellis, I, 693.

51. And to "cut off the heads of the bishops" (McDonnell to Corrigan, May 28, 1893, citing Malone to John I. Barrett, A A N Y, G-4).

52. New York *Herald*, December 25, 1892; January 15, 1893. Cf. Zwierlein, III, 80; Idem, in *History of the State of New York*, IX, 194.

53. He was living at 699 Willoughby Avenue near Sumner, Brooklyn, with his sister's children for whom he had been providing (New York *World*, December 29, 1892; Smith, II, 553).

54. A A N Y, C-42.

55. *B D E*, July 6, 14, 15, 1893; New York *Times*, July 6, 1893.

56. New York *Sun*, January 11, 1894. Cf. Zwierlein, III, 80-81. Funk, of Funk and Wagnalls, was editor of *Voice*, a prohibition magazine.

57. Zwierlein, III, 81; New York *Tribune*, New York *Herald*, December 25, 1893.

58. Cf. *B D E*, July 5, 6, 14, 15, 1893; New York *Times*, July 6, 1893.

59. McDonnell to Corrigan, June 14, 23, 1894 (A A N Y, G-9).

60. McDonnell to Corrigan, July 6, 1893 (A A N Y, G-4).

61. McDonnell to Corrigan, November 29, 1893 (A A N Y, G-4).

62. Corrigan Letter Book (A A N Y, F).

63. Corrigan, VI, 179; Smith, II, 554.

64. The commentary of Father John L. Belford, April 10, 1894, to T. F. Meehan on Father Malone's character and school is characteristically interesting (A G U, 247.7). After two hours' persuasion by Malone, the *B D E* endorsed him, not to honor him, but to play politics in his district (McDonnell to Corrigan, January 14, 1894 [A A N Y, G-9]).

65. Zwierlein, III, 218. James H. Moynihan, *The Life of Archbishop*

John Ireland (New York, 1953), p. 262, notes this intrusion, without comment.

66. *B D E*, January 13, 17, 1894.

67. Zwierlein, III, 204, and in *Letters of Archbishop Corrigan to Bishop McQuaid* (Rochester, 1946), p. 167.

68. Corrigan to McQuaid, January 20, 1894 (A D R).

69. McDonnell to Corrigan, May 24, 1894 (A A N Y, G-9).

70. *Souvenir, Dedication, McCaddin Memorial* (Brooklyn, 1898), p. 52; *Memorial, Golden Jubilee, Rev. Sylvester Malone* (Brooklyn, 1895), p. 71.

71. Zwierlein, III, 204; Idem, in *History of the State of New York*, IX, 196. Meanwhile Bishop Chatard submitted a report to the Holy Father on the activities of Malone and Ireland (Corrigan to McQuaid, June 23, 1894 [A D R]).

72. *Program; C R*, October 27, 1894.

73. McDonnell to Corrigan, October 31, 1894 (A A N Y, G-9); McDonnell to McQuaid, November 21, 1894 (A D R). Malone sent a memorial volume of the celebration to Pope Leo. Cf. *McCaddin Memorial* (Brooklyn, 1898), p. 52.

74. Zwierlein, III, 228-230; Idem, "The Catholic Contribution to Liberty in the United States," *H R S*, XV (1921), 122, 136. Moynihan, *op.cit.*, p. 258, seemingly justifies this intrusion of Ireland and styles it impartiality on p. 263. Ellis, II, 25, admits Cardinal Gibbons might have restrained Ireland.

75. Zwierlein, III, 206-210; Idem, in *History of the State of New York*, IX, 197; Idem, in *H R S*, XV, 136; Ellis, I, 469, fn. 69, states Gibbons disapproved the London *Tablet's* praise of McQuaid's action.

76. A A N Y, C-40.

77. Brooklyn *Daily Times*, January 9, 1900; McCarty's panegyric, in *Addresses of . . . McCarty* (1927), p. 33; author's conversation with Monsignor John N. Belford.

78. Zwierlein, III, 240; Lord, III, 182.

79. Ellis, I, 469.

80. *B D E*, May 30, 1892; May 28, 1894; *C R*, September 17, 1892.

81. June 10, 1895 (A A N Y). Cf. Ellis, II, 32.

82. June 24, 1895 (A A N Y), cited in Ellis, I, 474-475.

83. McDonnell to McQuaid, September 12, 1895 (A D R).

84. Cf. Patrick H. Ahern, *The Catholic University of America; 1887-1896. The Rectorship of John J. Keane* (Washington, 1949); Peter E. Hogan, S.S.J., *The Catholic University of America, 1896-1903. The Rectorship of Thomas J. Conaty* (Washington, 1949); Colman J. Barry, O.S.B., *The Catholic University of America, 1903-1909. The Rectorship of Denis J. O'Connell* (Washington, 1950); John Tracy Ellis, *The Formative Years of the Catholic University of America* (Washington, 1947).

85. Ellis, II, 35-37.

86. Cf. McSorley, *op.cit.*, pp. 877 ff; Zwierlein, III, 247; Will, *op.cit.*, p. 261; Ellis, II, 58; Felix Klein, *Americanism: A Phantom Heresy* (Atchison, Kansas, 1951); Thomas J. McAvoy, C.S.C., "Liberalism, Americanism, Modernism," *A C H S Records*, LXIII (December, 1952), 225-231; "Americanism, Fact and Fiction," *C H R*, XXXI (1945), 133-153; "Americanism and Frontier Catholicism," *Review of Politics*, V (July, 1943), 275-301; Vincent F. Holden, C.S.P., "A Myth in 'l'Américanisme'," *C H R*, XXXI (1945), 157.

87. McDonnell and the pastors met on the matter, October 7, 1897 (*C R*, October 16, 1897).

88. McSorley, *op.cit.*, pp. 850, 982; Shaughnessy, *op.cit.*, p. 177.
89. A G U, 247-2.
90. B D E, April 26, 1894; C R, May 12, 1894. It was rumored (New York Herald, May 27, 1894) the bishop intended building at once. Despite disclaimer it was again reported that funds had been received and he would soon build (New York World, January 14, 1896; B D E, February 20, 1898). Other donations were reported, New York Herald, October 11, 1903.
91. A A N Y, S-1.
92. Georges Goyau, "Rouen," *Catholic Encyclopedia*, XIII, 210.
93. Meehan, "Notes and Comment," H R S, XXI (1932), 248, citing Winefred de l'Hopital, *Westminster Cathedral and Its Architect* (1920), p. 678.
94. Francis W. Kervick, who studied the sketches, to author, June 30, 1953. Cf. F. W. Kervick, *Patrick Charles Keely* (South Bend, 1953), p. 17.
95. Cf. C N, October 24, 1931; Meehan, *op.cit.*, pp. 247-248.
96. C N, December 2, 1896.
97. New York World, August 24, 1889; press, June 20, 1902; New York Herald, October 11, 1903; *St. James' Centennial* (1922), p. 27; Meehan, "A Village Churchyard," H R S, VII (1914), 185, 193.
98. C N, February 8, 1903; *Souvenir of Rededication of St. James Pro-Cathedral* (Brooklyn, 1903).
99. C N, April 7, 1906.
100. C N, September 14, 1907.
101. C N, May 23, 1903; B T, September 27, 1930; September 16, 1933.
102. *Addresses of . . . McCarty* (1927), pp. 59-64; B T, September 16, 1933.
103. C N, August 1, 1903.
104. C N, October 24, 1903.
105. B D E, October 26, 1903; C N, October 31, 1903; *Addresses of . . . McCarty* (1927), pp. 65-71.
106. E. M. Southgate, quoting Eugene Donnelly of Flushing, to Cardinal Gibbons, February 13, 1905 (A A B, 102-C).
107. C N, February 9, 16, 1907.
108. B D E, August 21, 1917.
109. B T, May 2, 1908.
110. Hazelton, *op.cit.*, I, 256.
111. In 1913 (B T, January 3, 1914); 500,000 in 1905 (C D, 1906); 700,000 in 1910 (C D, 1911).

CHAPTER XIX

1. The seminary directors were the Vincentians: Fathers Robert A. Lennon (1891-1894), Perry J. Conroy (-1897), John J. Cribbens (-1900), George V. McKinney (-1901), James J. Sullivan (-1904), William C. Hoctor (-1912), and Charles J. Gorman (1912-).
2. C R, September 28, 1895; C D, 1892, 1921.
3. Press, January, 1893.
4. C R, February 18, 1893.
5. C N, July 1, 1895.
6. B T, April 21, 1917.

7. Father Patrick A. Halpin, S.J., gave the 1896 retreat at Brentwood (Irene Cullen, MS., "Sisters of St. Joseph," May 13, 1903, A D B); *C R*, August 4, 1895; *C N*, September 10, 1904.

8. *B D E*, November 7, 1893.

9. *B T*, November 18, 1916.

10. *Circular*, October 3, 1892 (A D B); *C R*, December 24, 1892.

11. John L. Belford "read an elaborate essay" on the history of the Latin Vulgate. Thomas J. O'Brien's Latin paper on the necessity of divine revelation was read by Martin J. Hogan because of the author's sickness. Six cases in moral theology were then discussed in Latin, with an occasional appeal to English, the speakers' names being drawn from a ballot box. At the session next day, there were papers by James Donohue and Joseph McGinley (press, 1892).

12. *C R*, February 16, 1895.

13. *C R*, June 25, 1892; *B T*, April 4, 1908.

14. *B D E*, October 23, 1898.

15. William White was 14th Regiment chaplain. Edward W. McCarty and John L. Belford served in the south. Eugene H. Porcile, S.P.M., James F. Higgins, and other diocesan priests ministered on Long Island (Henry I. Hazelton, *The Boroughs of Brooklyn and Queens* [Chicago, 1925], I, 293; *C N*, October 8, 1898; Meehan, III, 530). Patrick J. Tuigg served at the Navy Yard (*C N*, October 15, 1898). Cardinal Gibbons' visit to the Long Island camps dispelled rumors that priests were not admitted to hospital tents (Ellis, II, 92).

16. Ellis, II, 106, fn. 68.

17. Cf. *infra*, Chap. XXII. Sister Mary Magdalen Wirmel, O.S.F., "Sisterhoods in the Spanish American War," *H R S*, XXXII (1941), pp. 12-16, 32-36; George Barton, "A Story of Self Sacrifice," *A C H S Records*, XXXVII (1926), 104-192; Wickes Washburn, M.D., "Montauk Point and the Government Hospitals," *Medical Record* (December 3, 1898).

18. *C D*, 1893.

19. *Constitutiones Diocesanae Brooklynenses quas in Synodo Diocesana Tertia . . .* (New York, 1895); *C R*, December 15, 1894; January 5, 12, 1895.

20. *C N*, November 19, 1898; *B D E*, December 16, 1898.

21. Cf. *B D E*, December 16, 1910. *B T*, December 17, 1910, correctly calls this the 5th Synod. The decrees of neither the fourth nor fifth synod were published (William C. Hoctor, C.M., to author).

22. *C D*, 1922. Vincent Bronikowski, pastor of St. Casimir's, 1889 to 1892, became a domestic prelate, apparently without the mediation of either Brooklyn ordinary, sometime between December, 1890, and December, 1892, when he returned to Europe (press). Joseph P. O'Connell was named in December, 1894, and Patrick J. McNamara in September, 1895.

23. *Souvenir, Episcopal Consecration*, September 21, 1909; biographical MS. kindly loaned author by John L. Belford; *B T*, August 15, 1908; February 19, 1916; October 7, 1939; editorial, *America*, II, April 2, 1910; Meehan, III, 532; George Mundelein, *Two Crowded Years* (New York, 1918); Paul R. Martin, *First Cardinal of the West* (Chicago, 1934).

24. *Centennial, 1947, of St. Francis College, Loretto, Pennsylvania*; *B T*, June 7, 1952.

25. *B T*, October 31, 1953.
26. *B T*, June 6, December 12, 1914; "Notes and Comment," *America*, XI (June 13, 1914), 215; *B T*, September 11, 1915; April 28, May 13, 1939.
27. The recapitulation in the *C D*, 1922, lists 465 diocesan and 122 religious order priests. The preceding pages of the directory list 496 diocesan and 108 religious priests, a total of 604. The analyses herein set forth are derived from sources used in the compilation of Sharp's *Priests and Parishes*. . . .
28. Cf. final summary, this volume.
29. Brooklyn *Times* and *B D E*, circa 1895.
30. A A N Y, G-36-A.
31. *F J*, May 14, 1870.
32. A Q; John F. Byrne, C.S.S.R., *Golden Jubilee Book* . . . (1943), p. 11.
33. A Q; *C N*, April 7, July 5, 19, 1896; December 31, 1898.
34. *C N*, October 13, 1906; *B T*, March 21, April 11, 1908.
35. A Q; *C N*, January 12, 1907; *B T*, September 12, 1908; June 20, 1942.
36. *C N*, December 9, 1896.
37. Meehan, III, 608; A Q.
38. A Q; Meehan, III, 607.
39. A Q; *C N*, March 21, 1897; June 24, 1899; *B T*, November 23, 1935; Celestine N. Bittle, O.F.M.Cap., *A Romance of Holy Poverty* (Milwaukee, 1933), p. 563; "Necrology," *H R S*, VI, part ii (1913), 303.
40. *C N*, July 19, 1902; December 3, 1904; Meehan, III, 578; *B T*, June 20, 1942; A Q.
41. A Q; *Parish Bulletin*, 1929.
42. *C N*, April 7, 1906; *B T*, June 6, 1908; September 9, 1911; Meehan, III, 557; J. A. Godrycz, "Catholics of Polish Descent," *Catholic Builders of the Nation* (Boston, 1923), II, 89.
43. Meehan, III, 557. Carniola, formerly in Austro-Hungary, became part of Yugoslavia after World War I.
44. Father David Merrick, S.J., wrote Archbishop Corrigan, December 21, 1892, that he was "not without hope that the Ehrets can be induced to build a college and a church for the Society in Brooklyn." He added he was writing Bishop McDonnell and would soon interview the Ehrets (A A N Y, G-45).
45. *B D E*, March 11, 1907; *C N*, July 28, 1906; November 9, 1907.
46. A Q; *B T*, April 21, 1917.
47. *Bk Cit*, September 11, 1887; A Q.
48. *B T*, April 15, 1911; "Ecclesiastical Items," *America*, V (April 15, 1911), 23.
49. *Eagle Almanac* (Brooklyn, 1892), p. 141.
50. *B T*, May 28, 1910.
51. *B T*, September 2, 1911.
52. A Q; *B T*, October 21, 1916; *New York Panorama* (Federal Workers' Project, New York, 1938), pp. 123-125; *Catholic Builders of the Nation* (Boston, 1923), II.
53. A Q; *B T*, November 11, 1917; F. E. Tourscher, O.S.A., *Old St. Augustine's* (Philadelphia, 1937), p. 162.
54. A record of some of their activities may be found in Sharp's *Priests and Parishes*. . . .

CHAPTER XX

1. Lord, III, 193.
2. Meehan, "A Century of Catholic Weeklies," *America* (September 11, 1915), p. 537.
3. *B T*, April 4, December 19, 1908.
4. *C R*, April 7, 1894.
5. "Our Colored Catholics," *H R S*, XXVIII (1937), 259-264.
6. Jules E. De Weever was their leader (*B T*, June 18, 1921; February 25, March 4, 1922; April 13, 1940; *A Q*; *St. Peter's Church Bulletin*, June, 1937).
7. Gerald Shaughnessy, S.M., *Has the Immigrant Kept the Faith?* (New York, 1925), p. 76; W. B. Guthrie, "Migration," *Catholic Encyclopedia*, X, 294; Lord, III, 220; *Italians of New York* (WPA Project, New York, 1940); R. F. Foerster, *Italian Immigration of Our Times* (Cambridge, 1919), passim.
8. Henry J. Browne, "The Italian Problem in the United States, 1880-1900," *H R S*, XXXV (1946), 46-73; J. J. Walsh, *Our American Cardinals* (New York, 1926), p. 166; Aurelio Palmieri, "The Contributions of the Italian Clergy to the United States," *Catholic Builders of the Nation* (Boston, 1923), II, 127-149; A. Arcese, *B T*, April 21, 1917; September 30, 1944; Theodore Maynard, *Too Small A World* (Milwaukee, 1945), passim; Smith, II, 603.
9. To Corrigan, March 29, 1895 (*A A N Y*, G-14); Nicola Fusco, "The Italian Racial Strain," *Catholic Builders of the Nation*, II, 111-127.
10. *B T*, April 21, 1917; August 13, 1921.
11. Lord, III, 230.
12. J. A. Godrycz, "Catholics of Polish Descent," *Catholic Builders of the Nation*, II, 163-172; *B T*, April 21, 1917; December 30, 1944.
13. Anthony U. Milukas to author, 1940; Milukas, "Our Lithuanian Catholics," *Catholic Builders of the Nation*, II, 150-162; *A Q*.
14. For Catholic Eastern rites churches in the diocese, cf. Sister Mary Constance Golden, R.S.M., "Catholic Eastern Churches in New York City," *H R S*, XXXIV (1945), 134.
15. *C N*, March 21, 1903; August 31, 1907; *B T*, May 14, December 17, 1910; *B D E*, December 12, 1910; *A Q*; Meehan, III, 576.
16. *A Q*; *Catholic Builders of the Nation*, II; Meehan, III, 570; *B T*, December 9, 1939. Interesting maps of the homeland locations of the Eastern rites peoples may be seen in Francis J. McGarrigle, S.J., "The Eastern Branches of the Tree of Life," *Liturgical Arts*, IV (New York, 1935), 181 ff.
17. *C D*, 1922. More details on the parishes and missions may be found in Sharp's *Priests and Parishes*. . . .

CHAPTER XXI

1. Article IX, Section 4. Cf. *Revised Record of the Constitutional Convention of the State of New York, 1894* (Albany, 1900), V, 771-772. For comparison with changes of 1938, cf. *New York Red Book, 1939* (Albany, 1939).
2. Article VIII, Section 14. Cf. F. J. Zwierlein, "The Catholic Contribution to Liberty in the United States," *H R S*, XV (1921), 122; Richard J.

Gabel, *Public Funds for Church and Private Schools* (Washington, 1937), pp. 546-547; letter of Thomas B. Bresnahan in *B T*, September 6, 1947.

3. *C R*, March 18, September 16, 1893.

4. James A. Burns and Bernard J. Kohlbrenner, *History of Catholic Education in the United States* (New York, 1937), p. 186.

5. *C R*, November 25, 1893.

6. *Brooklyn Times*, September 4, 1895.

7. *C R*, March 18, 25, December 30, 1893; January 6, 1894.

8. *C R*, January 26, 1895.

9. *B T*, April 21, 1917; Jerome P. Holland, "Development and Present Organization . . . of Catholic Education in . . . Brooklyn," typescript master's thesis (Washington, 1929).

10. The second report, submitted July 5, 1898, covered 16 typed pages (A D B).

11. Mother Anselma to author, August 11, 1945. Dr. John H. Haaren was a typical instructor.

12. *B T*, April 21, 1917.

13. *B T*, August 13, 1921.

14. Eugene J. Crawford, *Daughters of Dominic on Long Island* (New York, 1938), p. 232; *B T*, March 22, 1947.

15. Sharp's *Priests and Parishes* . . . gives some details.

16. Much of the data presented in this chapter on schools assumed and opened during the period by this and the other communities are based on A Q.

17. *C N*, May 24, 1902; June 6, 1903; January 23, 1904; April 22, 1905. The superiors were Sisters Maria Louise (1885-1901), Mary Irenaeus (-1914), Teresa Alacoque (-1916), and Mary Augustina (-1923).

18. Crawford, *op.cit.*, pp. 191, 305, 311.

19. *C N*, October 25, 1896; A Q.

20. *B T*, October 28, 1911; February 1, 1913.

21. McDonnell to Corrigan, February 13, 1896 (A A N Y, G-23). Cf. *C R*, April 4, 1896. The Brentwood or Pine Park property had two hotels, the "Austral" and the "Brentwood"; the latter became "St. Charles Cottage" ("The Sisters of St. Joseph," MS. by Irene M. Cullen, read on May 13, 1903, at Nativity Hall, B. C. H. Society meeting [A D B]).

22. *C N*, February 24, March 23, July 6, November 9, 1901; May 30, 1903; *B T*, August 27, 1910.

23. *C N*, August 1, 1903; *B T*, August 27, 1910.

24. *C N*, July 21, 28, 1906.

25. *B T*, July 19, 1913.

26. *C D*, 1896-1921.

27. Cf. Theodore Maynard, *Too Small a World* (Milwaukee, 1945).

28. *St. John's University Diamond Jubilee* (Brooklyn, 1945).

29. *B T*, April 24, May 30, August 15, September 26, October 3, 1908; May 14, November 5, 1910.

30. The cost of the land was a deterrent (*C N*, July 28, 1906; November 9, 1907; *B D E*, March 11, 1907). Cf. Anna Ehret to Corrigan, December, 1892 (A A N Y, C-45).

31. *B T*, April 21, 1917.

32. The chart is based on Sharp's *Priests and Parishes*. . . .

33. The *CD*, 1922, figures of 18 high schools and 4 academies are incorrect, as are those for high school enrollment, which are less than those in college.

34. The numbers of personnel are drawn from *CD*, 1922, but differ from the figures appearing in that volume's recapitulation. No figures for community-owned elementary academies appear.

CHAPTER XXII

1. *BT*, April 21, 1917.
2. From \$57,000 in 1911 to \$81,000 in 1916 (*BT*, March 10, 1912; April 21, 1917).
3. *BT*, December 21, 30, 1912.
4. Paul L. Blakely, S.J., "The Catholic Charities and the Strong Investigation," *America*, XV (1916), 78.
5. *Mentor*, Nativity Parish, Brooklyn, August, 1916; *BDE*, July 24, 1916.
6. *BT*, April 21, 1917.
7. *CR*, October 8, 1892.
8. Zwierlein, III, 322.
9. Article VIII, Section 14. Cf. Zwierlein, III, 321 ff; Smith, II, 495 ff, 537 ff; Zwierlein, "The Catholic Contribution to Liberty in the United States," *HR S*, XV (1921), 122; Michael Williams, *The Shadow of the Pope* (New York, 1932), pp. 98 ff; New York *Herald*, January 15; *CR*, October 27, 1894; Corrigan to McQuaid, March 20, 1895 (*ADR*); McDonnell to Corrigan, December 29, 1895; September 20, 1896 (*AANY*, G-23). Cf. *Revised Record of the Constitutional Convention of the State of New York, 1894* (Albany, 1900), V, 770. For comparison with changes of 1938, cf. *New York Red Book, 1939* (Albany, 1939).
10. *CN*, February 25, 1905.
11. Cited in Ellis, II, 515.
12. Marguerite T. Boylan, *Social Welfare in the Catholic Church* (New York, 1941), p. 25.
13. *BT*, April 12, July 19, 1913; July 1, 1916.
14. *BT*, December 21, 22, 1911; July 24, 1916; Blakely, *op.cit.*
15. Ellis, II, 236. Cf. *ibid.*, I, 442, 483-484.
16. New York *Times*, August 21, 1916.
17. *Mentor*, August, 1916; *BDE*, July 24, 1916.
18. *BT*, February 19, 26, November 4, 1916.
19. Boylan, *op.cit.*, p. 44.
20. Cf. *A Campaign of Calumny, 1916*, by Fathers James J. Higgins of Brooklyn, Paul L. Blakely, S.J., and Richard H. Tierney, S.J., of *America*; James J. Higgins, "No Popery in New York," *America* (May 6, 1916). The *Mentor*, August, 1916, and *BDE*, July 24, 1916, had good summations of the case. Cf. *BT* files, especially, January 4, 1916; letters from Bishop McDonnell in *AANY*, E-4.
21. *BT*, November 4, 1916; Paul L. Blakely, S.J., "Mr. Strong's Conclusions," *America*, XVI (1916), 81.
22. The St. Vincent de Paul Society discussed foster homes at Philadelphia as early as 1876.

23. Born, New York, 1870; ordained, Rome, 1894; curate, St. Patrick's, Kent Avenue; pastor, Visitation, 1904 to 1911; papal chamberlain, June, 1909; died, August 29, 1911; chaplain, 14th Regiment, Spanish-American War; vice-president, Brooklyn Juvenile Probation Association, 1906-1911; member of the board of managers, New York State Hospital, and of the International Prison Congress; with Bishop Thomas Shahan, Dr. William J. Kerby, and others he organized the first annual national Catholic Charities Conference, September, 1910 (*Very Rev. Msgr. William J. White, A Tribute*, by the Nursing Sisters of the Sick Poor [Brooklyn, 1913]; *C N*, October 21, 1899; *B T*, June 24, 1909; September 2, 1911; "Ecclesiastical News," *America*, I [July 10, 1909], 363; *50th Anniversary, Catholic Charities, Diocese of Brooklyn* [Brooklyn, 1949], pp. 10 ff).

24. *B T*, April 21, 1917.

25. *C D*, 1912.

26. *New York Times*, May 23, 1946.

27. *C D*, 1912-1922.

28. *B T*, April 21, 1917; December 2, 1939.

29. *C D*, 1916-1921.

30. *B T*, January 9, 1909. Numbers of personnel in 1921 at the charitable institutions are based on *C D*, 1922. Some of the other data were supplied in A Q.

31. *C N*, June 14, 1902.

32. *B D E*, February 10, 1895; *C N*, February 10, 1906.

33. *C N*, December 17, 1898.

34. *B T*, September 4, 1909.

35. Bernard Earles' will gave 79 more acres (*C R*, July 14, August 18, 1894; June 20, 1896).

36. *The R C O A Society of Brooklyn, 1830-1930* (Brooklyn, 1930).

37. Eugene J. Crawford, *The Daughters of Dominic on Long Island* (New York, 1938), pp. 174 ff, 238.

38. *C N*, October 7, 1899; October 13, 1900.

39. *C R*, November 16, 1889.

40. *C R*, May 4, 1895.

41. *Handbill*, 1900; *C N*, November 21, 1903; February 6, 1904; May 27, 1905; *St. Vincent's Visitor*, January, 1907; *Souvenir, Diamond Jubilee, St. Vincent's Home* (Brooklyn, 1944).

42. *C N*, November 16, 23, 1901; January 11, 1902; *C D*, 1902-1916; *Program, 40th Anniversary, Ozanam Home* (Brooklyn, 1941).

43. *C N*, June 18, November 12, 1904. Vincentian priests acted as chaplains. The Ozanam Home Association succeeded the Ladies Auxiliary of the St. Vincent de Paul Society as sponsor for the charity.

44. *C N*, October 1, 1898; letter of Hanna L. Miller, M.D., Superintendent, St. Joseph's School for the Deaf, Bronx, to author, March 16, 1946. The boys were at Throgg's Neck. Cf. *C R*, September 22, 1894; August 31, 1895; January 25, 1896.

45. *B T*, October 31, 1953.

46. *B T*, June 20, 1908.

47. *The Living Flame* (Brooklyn, 1935).

48. *C R*, May 27, 1893; December 1, 1894.

49. McDonnell to Corrigan, May 3, 1893 (A A N Y, G-4).

50. *C N*, August 2, October 18, 1902.
51. Crawford, *op.cit.*, pp. 255 f; *50th Anniversary, Our Lady of Consolation Home* (Brooklyn, 1942).
52. *Medical Record* (December 3, 1898); *C R*, August 14, 1898; Sister Mary Magdalen Wirmel, O.S.F., "Sisterhoods in the Spanish-American War," *H R S*, XXXII (1941), 13.
53. *Souvenir, Diamond Jubilee, St. Peter's Hospital* (Brooklyn, 1939).
54. *B T*, May 11, 1912; April 9, 1913; May 2, 9, 1914; April 24, May 1, 1915.
55. *B T*, November 5, 1910.
56. *C R*, July 17, November 6, 1897.
57. *B T*, December 12, 1912.
58. *A Fifty Year History of St. Mary's Hospital* (Brooklyn, 1932); *Journal, St. Mary's Hospital*, 1935.
59. *C R*, February 23, 1895.
60. *B D E*, September 18, 1893; *B T*, August 1, 1942; Christine Sevier, *From Ratisbon Cloisters* (1917), p. 88. Sister Germaine, O.P., one of the four volunteers, was on active duty in 1953 at St. Catherine's Hospital, where she had spent her 63 years in religion, less her novitiate and service at Kings County Hospital (conversation with author, June 30, 1953).
61. Crawford, *op.cit.*, pp. 262-263.
62. *C N*, September 26, 1903; September 10, 1904; *New York Herald*, May 22, 1904; *B T*, February 7, 1914; October 27, 1923; *Hospital Progress* (February, 1930); Crawford, *op.cit.*, p. 267.
63. *C N*, October 25, 1896.
64. Wirmel, *op.cit.* [misprint, St. Joseph's for St. John's].
65. *C N*, January 13, 1900.
66. *C N*, March 14, 1908; *B T*, July 30, 1910; January 24, 1914; October 17, 1942; *Golden Year 1942, St. John's Hospital* (Brooklyn, 1942).
67. *C N*, July 1, 1905.
68. *B T*, December 21, 1912.
69. June 2, 1906.
70. *C N*, February 22, 1908; *B T*, November 5, 1910; December 28, 1912; *Very Rev. Msgr. William J. White* (Brooklyn, 1913), *passim*.
71. *B T*, June 13, 1908.
72. *B T*, February 11, December 27, 1913; February 24, April 21, 1917; February 7, 1925; *25th Anniversary Celebration . . . St. Charles Hospital* (Brooklyn, 1932).
73. Cf. *C D*, 1922, which omits St. Joseph's.
74. *C N*, March 30, 1907; *B T*, April 25, 1908; April 21, 1917.
75. *B T*, August 13, 1921.
76. *B T*, October 13, 1945.
77. *C R*, March 16, 1895.
78. Matthew P. Kelly, "The Society of St. Vincent de Paul in Brooklyn," typescript master's thesis (Washington, 1922); *B T*, May 3, December 20, 1913.
79. Kelly, *op.cit.*
80. *C N*, December 28, 1907; *B T*, December 20, 1913; *Annual Report, St. Vincent de Paul Society* (Brooklyn, 1922).

81. *C R*, March 16, 1895. It rose to over \$1,500,000 by 1905 (*Golden Jubilee, Society of St. Vincent de Paul, 1855-1905*, p. 35; *B T*, May 3, 1913).
82. Meehan, "A Self-Effaced Philanthropist," *C H R*, IV (1918), 14.
83. Miss Grace O'Brien led the settlement movement (Statement of Dr. White, April 13, 1906, kindly furnished author by Mrs. W. Harry Sefton). Other premises occupied were 206 Gold Street and 249 Bridge Street (*Diocesan Fresh Air Fund Bazaar Booklet*, May, 1907; *C N*, February 16, 1907).
84. *B T*, May 2, December 5, 1908.
85. *B T*, May 2, 1914.
86. *B T*, April 16, September 24, November 12, 1910; May 18, 1918; November 8, 1941; *Year Book, 1909-1910*; conversation of author with Mrs. W. Harry Sefton; *Dr. White Memorial 25th Anniversary Celebration, 1916-1941* (Brooklyn, 1941).
87. *B T*, May 13, 1939; November 8, 1941; letter, Sister Mary Ignatius, C.S.J., to author, April 1, 1946.
88. *C R*, March 4, September 22, 1893; *Bk Cit*, April 7, 1894.
89. *C N*, December 10, 1898.
90. *B T*, May 16, 1908; June 28, 1919.
91. *C R*, August 18, 1894; *The Living Flame* (Brooklyn, 1935).
92. *The Living Flame* (Brooklyn, 1935).
93. *New York Herald*, June 3, 4, 1895; *B D E*, May 25, 1895; *C R*, May 30, 1896; *C N*, October 28, December 9, 1899; *B T*, February 4, 1911; *Tribute to Msgr. McCarty*, anonymous brochure, July 2, 1925.
94. *The Living Flame* (Brooklyn, 1935).
95. A Q.

CHAPTER XXIII

1. In addition to the names mentioned elsewhere in this volume, others may be found in: Meehan, "Brooklyn, Diocese of," *Catholic Encyclopedia*, II, 801; Henry I. Hazelton, *The Boroughs of Brooklyn and Queens* (Chicago, 1925), I-IV, passim; Ross, II, III, passim; "Necrology," *H R S*, XIII (1919), 154-156; W. H. Bennett, in *Journal of the American-Irish Historical Society*, XXVIII (New York, 1929), 119-123, passim-233; Henry W. Howard, ed., *The Eagle and Brooklyn* (Brooklyn, 1893), I, II.
2. *C R*, March 12, 1898; St. James' chancel choir was notable (*B T*, April 21, 1917).
3. Thomas E. Carroll until 1916; then Francis X. Ludeke (*C D*, 1912-1922).
4. *Mentor*, Nativity Parish, Brooklyn, January, 1895.
5. *B T*, April 21, 1917.
6. *C R*, June 8, 1895.
7. The Nativity Parish *Mentor*, which was begun in 1895 and became nationally known under Father John L. Belford, flourished until shortly before his death on December 12, 1951.
8. *B T*, January 16, 1909.
9. First mentioned in the *C D*, 1916.
10. A Q; *C N*, October 26, 1907; *B T*, November 5, 1910; February 6, 1915; "An Enthusiastic Brooklynite's Complaint," *America*, XXIII (1920), 351.

11. A Q; C R, December 14, 1889; May 10, 1890; November 19, December 3, 1892; February 19, 1898.
12. B D E, April 24, 1892.
13. *Official Souvenir, Monastery of the Most Precious Blood*, May, 1894; New York *Herald*, May 13, 1894; C R, July 20, November 16, 30, 1895.
14. A Q; "Ecclesiastical News," *America*, I (June 12, 1909), 247; C N, June 9, 1906; B T, September 5, 1908; March 13, June 12, 1909; November 5, 1910; *Notes from the Golden Jubilee, Sisters Adorers of the Precious Blood, 1911*; *Diamond Jubilee, Church of the Most Holy Trinity* (Brooklyn, 1916), p. 30.
15. Ellis, II, 351; Edward J. Hickey, *The Society for the Propagation of the Faith . . .* (Washington, 1922), pp. 123-126.
16. Records, Brooklyn Office; *Catholic Missions* (April, 1943), p. 20; B T, January 14, 1911; October 14, 1944; May 11, 1946; June 7, 1952.
17. C D, 1922.
18. V. F. E. Rambusch to author, November 3, 1938. Cf. *The Epistle*, (New York, Fall, 1945), p. 23; B T, May 18, 1946.
19. C N, November 18, 1899; A A N Y, G-30-A, G-31. On its executive committee were Francis P. Doyle, C.S.P., Peter Laughlin, Dennis C. Fauss, Thomas F. Woodlock, Andrew Devine, Francis Hennessy, William H. Bennett, and Andrew E. Richman.
20. Cf Ellis, II, 93-140, for the history of the Philippine Church-State relations.
21. C N, March 14, 1903.
22. B T, April 9, 1910.
23. John C. Murrett, *Tar Heel Apostle: Thomas Frederick Price* (New York, 1944), p. 133.
24. *The Irish World*, October 23, 1897.
25. C R, October 23, 1897; C N, September 23, 1905.
26. A Q. The September, 1913, rally went to Greenport.
27. C N, May 30, 1908. Cf. June 1, 1907.
28. *Prospectus; Souvenir*; C R, June 9, August 18, October 6, 1894. The B D E and the *Herald* carried letters from the second pilgrimage (*Prospectus*; C R, May 11, September 21, 1895).
29. Cf. McDonnell to McQuaid, April 23, 1900 (Archives, Diocese of Rochester); B D E, May 22, 1900; C R, August 25, 1900; C N, August 31, 1900; McDonnell to Corrigan, Paris, October 13, 1901 (A A N Y, G-36-A); B D E, and press, April 12, August 2, 1902. C N, September 24, November 12, December 10, 1904; February 4, March 18, 1905; March 28, 1908; B T, May 30, August 29, 1908; April 25, 1917; August 13, 1921; B D E, April 25, 1917.
30. Holy Cross Cemetery Records; C N, March 18, 1905.
31. Although not mentioned in C D until 1911.
32. B T, Bishop Molloy special edition, September, 1933.
33. B T, April 2, 1917. Cf. Fergus Macdonald, C.P., *The Catholic Church and the Secret Societies in the United States* (New York, 1946), pp. 74 ff.
34. C R, June 11, 1892; March 25, 1893; March 14, 1896; May 28, 1898; B T, May 16, 1908; April 21, 1917; October 31, 1953.
35. B T, April 21, 1917.
36. Zwierlein, II, 474; Hazelton, *op.cit.*, III, 1507.

37. *C R*, February 26, 1898; *B T*, May 9, 1908; April 21, 1917.
38. *B T*, January 11, 1947; October 31, 1953; Hazelton, *op.cit.*, III, 1507; *Year Book, Long Island Chapter, Knights of Columbus, 1938* (Brooklyn, 1938).
39. *B T*, April 21, 1917.
40. Father Mundelein was its first spiritual director (*B T*, April 23, 1920; September 16, 1933).
41. Meetings followed at St. Joseph's and at St. Paul's (*C N*, February 11, March 4, April 1, May 27, 1905).
42. *B T*, April 21, 1917.
43. *Official Souvenir, 28th Annual Convention, New York Catholic State League* (Brooklyn, 1925), *passim*.
44. *Ibid.*, p. 84.
45. *B T*, April 21, 1917.
46. Father M. G. Flannery became director, November, 1892. Father J. P. McGinley succeeded, 1897 (*B D E*, May 17, November 15, 1892; May 4, 1898; programs, 1894-1898). George E. O'Hara sponsored five reading circles (letter, John M. Sheridan, Brooklyn Benevolent Society, to author, April 1, 1946).
47. Father James H. Mitchell, Messrs. John H. Haaren, Marc F. Vallette, Joseph W. Carroll, Maurice F. Egan, and others (*Morning Telegraph*, August 18, 19, 1892; *C N*, July 22, 29, 1893; *B D E*, April 17, 1898). Father David J. Hickey's interest was notable. Cf. James Addison White, *The Founding of Cliff Haven* (New York, 1950), *passim*.
48. *The Living Flame* (Brooklyn, 1935); *B T*, December 2, 1939.
49. *B D E*, September 25, 1892.
50. *Official Souvenir, New York Catholic State League* (1925), p. 92.
51. For more detailed treatment and documentation on the topic, cf. John K. Sharp, "The Brooklyn Catholic Historical Society and Its Founder, Marc F. Vallette," *H R S*, XXXVIII (1950), 97-108.
52. Lord, III, 390.
53. O'Hara was a lawyer. Vallette was born in Switzerland, came to Pennsylvania while young, and worked for a printer. He taught at West Chester Military Academy, served in the Civil War, and became editor and manager of the Philadelphia *Catholic Standard* in 1867 and, in 1872, editor of the Philadelphia *Catholic Herald*. In 1874 he contributed to the *Freeman's Journal* and in 1892 briefly succeeded Shea on the *Catholic News*. He moved to Brooklyn in 1880 and became principal of Public School No. 31. He translated textbooks and lectured at Brooklyn Institute and at the Champlain and Maryland Catholic Summer Schools. He retired, 1912, and died November 20, 1925, at his home, 199 Spencer Street, in St. Patrick's parish (*New York Times*, November 21, 1925; Ross, II, 245-246).
54. Cited by Peter Guilday; cf. Sharp, *op.cit.*, p. 100, fn. 10.
55. *Constitution and Rules, Long Island Catholic Historical Society; B C H S Records*, p. 7.
56. Revised *Constitution, B.C.H. Society*, single sheet, no date (A D B).
57. Vallette was president; Father Mitchell, vice-president; T. F. Meehan, secretary; James P. Mulligan, recording secretary; and George E. O'Hara, librarian. Early trustees were: Fathers Michael G. Flannery, Jeremiah A.

Hartnett, C.M.; Messrs. Francis Gottsberger, James W. Sheridan, Joseph W. Carroll, Thomas W. Hynes, Thomas P. Mulligan, Charles A. Hoyt, John Kehoe, John W. Devoy, William J. Carr, Thomas B. Murphy, and John H. Haaren; and George A. Sterling, M.D.

58. Mitchell, Flannery, Vallette, and Meehan read papers (*Invitation; Program; C R*, November 11, 1893).

59. *B D E*, January 7, February 13, March 13, April 13, 1894; *C R*, April 16, 1894; April *Invitation; Program; B D E*, April 26, 1894.

60. December *Invitation; Program; C R*, November 24, 1894; *B D E*, December 12, 23, 1894; *Bk Cit*, May 20, 1895.

61. William Clarke Noble modelled it. Turner's grandchildren, Margaret and Sarah, unveiled it. William J. Carr made the principal address (*Handbill, Pledge Form for Children*, Turner Memorial Collection Book [A D B]; *C R*, September 8, December 29, 1894; March 2, May 4, 25, November 2, 1895; *Standard Union*, October 21, 1895).

62. *C R*, January 18, 1896; *B D E*, March 31, 1897.

63. A MS. (A D B), "The Sisters of St. Joseph" by Irene M. Cullen, states it was read at a B.C.H. Society meeting at Nativity Hall, May 13, 1903.

64. Meehan, "Joseph W. Carroll," *H R S*, I (1899), 400; Meehan, "Records and Studies of America's Catholic Past: A Glance at Some Achievements in Catholic Research," *America* (November 12, 1938), pp. 128-129 (November 26, 1938), p. 170; *B C H S Records*, p. 8; cf. *infra*, fn. 72.

65. For sources, cf. Sharp, *op.cit.*, p. 106, fn. 34.

66. The volume has a number of typographical and historical errors.

67. Evident from Cullen, *op.cit.*; *Circular*, January 3, 1905; fragment of a page, printed probably 1910, assigning papers to, among others, the priests W. J. White, Herbert Farrell, T. J. O'Brien, John I. Whelan (A D B).

68. A dozen or more of the documents collected by the society were generously given the author by Vallette's daughter, Miss Margaret C. Vallette, and subsequently deposited in A D B. To each is pasted a printed numbered form. Among them are a manuscript of sermon notes by Father Pise and the Collection Book for St. James' Tower and Steeple, 1829, both presented by John Furey. A manuscript on "Our Treasures" states: "In a bookcase in the Chancery Office at 101 Greene Ave. awaiting the day when the Society will have a house of its own, there are documents, some valuable and some not, bearing on the early history of the Church in Brooklyn, that await the historian of the diocese." In A D B, August, 1944, were discovered 66 more items and a ledger entitled "Brooklyn Catholic Historical Society Catalogue," recording the society's acquisitions in numbered sequence, their titles, donors, and dates of receipt. O'Hara collected the greatest number; Mitchell, the next greatest. Acquisition number one was dated November 13, 1893; the last, number 407, February, 1897.

69. Vol. I, edited by Peter Ross (New York, 1902), 797-868.

70. Beginning January 23, 1909.

71. Vol. II (New York, 1909), 326-379.

72. Sister M. Natalena Farrelly's *Thomas Francis Meehan* (New York, 1944) is a graceful tribute. Cf. Meehan, "Records and Studies of America's Catholic Past . . .," *America* (1938); T. J. Reardon, "The Society's Golden

Jubilee," *H R S*, XXV (1935), 10; C. H. Ridder and T. J. Reardon, "U. S. Catholic Historical Society . . .," *H R S*, XXXIII (1944), 17.

73. Beginning December 19, 1908.

74. Vol. III (New York, 1914), 525-619. To compile this Meehan probably used the returns received from pastors in answer to a printed form of 16 questions. One such form, filled out and signed, July 23, 1913, by Father Thomas J. Quinn for the Central Islip parish (A D B), is almost identical with Meehan's account of that parish published in this history. It is singular that these parish histories were written for Vol. II in 1909 by Vallette and again for Vol. III in 1914 by Meehan.

75. The author is greatly indebted to Mr. Meehan for his kindness in the initial stages of this work.

76. Cf. James McGurrin, *Bourke Cockran* (New York, 1948); Martin T. Manton, and Daniel F. Cohalan and Robert J. Fox, "William Bourke Cockran," *Journal of the American-Irish Historical Society*, XXIII (New York, 1924), 164-186; 187-189.

77. Egan, born Philadelphia, 1852, assisted on the *Freeman's Journal* from 1880; edited it, 1886-1888; taught at Notre Dame University and Catholic University of America; served as minister to Denmark, 1907-1918, and authored several books; spent his last years in Brooklyn, dying 1924 (Meehan, "Maurice Francis Egan's Memoirs," *America*, XXXII [November 15, 1924], 112; John C. Reville, S.J., "Maurice F. Egan," *America*, XXX [1924], 348). Woodlock, Dublin-born, lived in Brooklyn, 1892-1900, then in Manhattan. He became a reporter for the *Wall Street Journal* in 1892, and later a foremost financial writer as well as a Christian apologist; he died 1945 (*B T*, September 1, 1945).

78. McDonnell to Corrigan, November 22, 1894 (A A N Y, G-9). Cf. Meehan, "A Century of Catholic Weeklies," *America* (September 11, 1915), p. 537.

79. *C R*, December 25, 1897. The issues of the *Catholic Review*, 1872-1889, kindly given the author by Miss Agnes Hickey, are at the diocesan seminary, Huntington, Long Island. The office files are at Notre Dame University.

80. After Shea's death, 1892, Vallette was editor until 1894 when Michael J. Madigan succeeded. Madigan was editor until his death, 1939; he was a resident of Rockville Center, Long Island. He was succeeded by Richard Reid. From 1901 Madigan was assisted by Timothy J. Reardon, who remained as assistant editor until his resignation, 1944. Reardon, Brooklyn born, died at Baldwin, Long Island, 1946.

81. On June 6, 1931, it became the *Brooklyn Tablet*; on November 11, 1939, it reverted to its former name.

82. John F. Budway, "A History of the Brooklyn Tablet (1908-1942)," bound typescript.

83. This association began in Cincinnati in 1890 after 25 editors agreed to it at the Catholic Congress held at Baltimore in November, 1889 (*C R*, May 16, 1891). In 1911, 321 Catholic periodicals were published in the United States (Meehan, "Periodical Literature," *Catholic Encyclopedia*, XI, 692).

84. *B T*, April 21, 1917; April 28, 1928; Bishop Molloy number, September, 1933.

CHAPTER XXIV

1. Cardinal Gibbons to Arthur James Balfour, Foreign Secretary of Great Britain, March 6, 1918, cited by Ellis, II, 270-271.
2. Ellis, II, 277-278.
3. J. M. Butler, "Echoes of the First World War," *H R S*, XXXII (1941), 116-119; Meehan, "Chaplain Service of the Navy and the Army: A Review of Notable Developments since the Revolution," *America*, LIX (September 17, 1938), 562-563; *New York Times*, September 5, 1938. Cf. Ellis, II, 241-242.
4. Ellis, II, 304, citing Minutes of the First Annual Meeting of the American Hierarchy, Washington, September 24-25, 1919. For Benedict's letter, cf. *Ecclesiastical Review*, LXI (July, 1919), 4.
5. Michael J. Ready, "National Catholic Welfare Conference," *Catholic Encyclopedia*, Supplement II, vol. XVIII.
6. *B T*, June 7, 1919.
7. For Cardinal Gibbons' attitude, cf. Ellis, II, 539-543.
8. The 1919 census valued Catholic Church property in the nation at \$374,206,895; the Methodists', \$215,104,014; Episcopalians', \$164,990,150; Presbyterians', \$150,239,123.
9. *Eagle Almanac* (Brooklyn, 1922).
10. *C D*, 1921; *World Almanac* (New York, 1953).
11. *Program* with pencilled comment by Meehan (*A G U*, 247.8).
12. *Tablet Supplement*, April 21, 1917, in tribute to the bishop. Cf. *B D E*, April 25; *Bk Cit*, April 25, 1917; *B T*, August 13, 1921; September 16, 1933; Charles McCarty, *Addresses of Msgr. Edward W. McCarty* (privately printed, 1927), p. 120.
13. Surrogate's Court, Brooklyn Hall of Records.
14. Ellis, II, 306-307.
15. John F. Budway, "A History of the Brooklyn Tablet (1908-1942)," bound typescript.
16. Molloy to Hayes, March 22, 1921 (*A A N Y*, O-21).
17. Same to same, July 26, 1921 (*A A N Y*, O-21).
18. The vicars general, Monsignors Kaupert and McNamee; the consultants; Father Francis X. Driscoll, chancellor; Father James T. Kelty, secretary; Charles Hynes, Thomas F. Murray, and Thomas W. Connolly; the bishop's four nieces; and his physician, Dr. Waterman (Molloy to Hayes, July 26, 1921 [*A A N Y*, O-21]; *B T*, August 13, 1921; *B D E*, August 9, 1921).
19. *B T*, August 13, 1921; *B D E*, August 13, 1921.
20. *B D E*, August 13, 1921.
21. Molloy to Hayes, August 8, 1921 (*A A N Y*, O-21); *B T*, August 13, 1921.
22. Apart from his four pilgrimages there are records of other trips to Europe, 1895, 1897, 1901 (to dedicate the American shrine at Lourdes), 1906, 1914, 1920, and a trip, 1911, for the dedication of the Kingston, Jamaica, Cathedral and to visit the Brooklyn Dominicans at Puerto Rico (*A A N Y*, G-14, G-16, S-1; Corrigan to McQuaid, January 12, 1895 [*A D R*]; *C R*, January 19, September 21, 1895; July 17, September 25, 1897; *C N*, September 28, 1901; McDonnell to Gibbons, October 28, 1901 [*A A B*, 99 E-3]; McDonnell to

Corrigan, October 13, 1901 [A A N Y, G-36]; C N, August 11, October 20, 1906; B T, February 4, 1911).

23. Corrigan, mimeographed Statement, March 11, 1892.

24. September 20, 1896 (A A N Y, G-23). Cf. Ida M. Tarbell, "The Nationalizing of Business, 1878-1898," *A History of American Life, 1492-1928* (New York, 1928), IX, 247 ff.

25. September 10, 1918 (A G U, 247.2).

26. Archbishops Corrigan and Gibbons often sought his opinion (A A N Y, G-9, S-1; A A B, 90A-1; 97A-10).

27. Nativity Parish *Mentor*, special number, August, 1921.

28. August 29, 1904 (Convent Archives).

29. Same to same, December 31, 1894 (Convent Archives).

30. November 12, 1892 (Convent Archives).

31. July 10, 1894 (Convent Archives).

32. Visitation Archives, McDonnell to Sister Superior, November 12, 1892. Cf. same to same, October 2, 1893; July 10, 1894; October 18, 1903; November 7, 1905.

33. B T, August 13, 1921.

34. B D E, August 13, 1921.

35. New York, 1,473,291; Chicago, 1,150,000; and Boston, 900,000 (C D, 1922).

36. In 1922 there were 909 Protestant churches and Jewish synagogues on Long Island, half of them in Kings, representing 19 denominations: 152 Protestant Episcopal, 143 Methodist Episcopal, 117 Lutheran, 111 Presbyterian, 83 Baptist, 59 Jewish, etc. The valuation of all denominational properties amounted to \$78,113,791. Catholic property was valued at \$33,673,600. The Protestant Episcopal Church had the next highest valuation, \$9,837,577 (*Eagle Almanac*, Brooklyn, 1923).

CHAPTER XXV

1. The church in 1906 was renamed St. Patrick's. Bishop Denis M. Bradley confirmed him, May 14, 1896. The bishop's father died, 1918; his mother, 1933 (Parish Registers; Father L. J. Quinn, Nashua, N.H., to author, July 14, 1942; Father Michael J. Hurley, chancellor, Manchester, N.H., to author, April 8, 1946; B D E, July 11, 1920; November 26, 1921; B T, special number, September, 1933).

2. Parish Records. The four children living today are: the archbishop; James, who became a priest of the diocese of Leavenworth; Anna and Mrs. Mary Molloy O'Neill, both of Nashua, N.H.

3. Stephen F. Parent, O.S.B., registrar, to author, July 15, 1942.

4. *Diamond Jubilee, Franciscan Brothers* (Brooklyn, 1933), pp. 80, 82.

5. Mundelein to McDonnell, July 5, 1904 (A D B); William C. Hctor, C.M., to George W. Mundelein, August 5, 1905 (A D B).

6. B T, July 10, 1920; B D E, July 11, 1920.

7. *Program*; C N, October 9, 1920; B T, special number, September, 1933.

8. Molloy to Hayes, August 8, 1921 (*A N Y*, O-21); *B T*, August 12, 1921; *B D E*, August 11, 1921.

9. *B T*, November 26, 1921; *B D E*, November 21, 1921; *Standard Union*, November 21, 1921; *Brooklyn Times*, November 21, 1921.

10. *B T*, February 18, 1922; Charles McCarty, *Addresses of Msgr. Edward W. McCarty* (privately printed, 1927), 129.

11. *B T*, special number, September, 1933.

12. *Program*; *B T*, February 18, 1922; *B D E*, February 20, 1922; *Standard Union*, February 20, 1922.

13. *B T*, February 25, 1922.

14. The statistical information about the civilian population given in this chapter is based principally on the *World Almanac* (New York, 1953) and on the reports of the Federal Bureau of the Census.

15. *New York Panorama* (Federal Writers Project, New York, 1938), pp. 86-87.

16. *New York Times*, August 9, 1953.

17. Bureau of the Census of the Department of Commerce.

18. *New York Times*, September 3, 1953.

19. *World Almanac* (1953), p. 437; *America* (March, 1947).

20. Thus, Dr. Carl Zimmerman of Harvard University cited, *C N*, March 1, 1947.

21. Dr. James R. Angell, president emeritus of Yale University, cited in Joseph McSorley, C.S.P., *An Outline History of the Church by Centuries* (St. Louis, 1943), p. 985, citing the *New York Times*, November 14, 1939.

22. *World Almanac* (1953), pp. 705-706. The next largest groups, Baptist and Methodist bodies, had, respectively, 17,500,000 and 11,400,000. Cf. *Yearbook of American Churches* (New York, 1953).

23. Cf. Michael Williams, *The Shadow of the Pope* (New York, 1932).

24. Ellery Sedgwick, cited, *New York Sun*, October 19, 1928.

25. Discussed more fully in Chap. XXVIII, *infra*.

26. Discussed more fully in Chap. XXX, *infra*.

27. *New York Times*, May 4, June 6, December 28, 1946; February 8, 1947; *New York Herald Tribune*, January 15, 18, 1947; *B T*, January 18, 1947.

28. *B T*, December 20, 1947.

29. *B T*, October 13, 1945.

30. Cited, *New York Times*, May 10, 1953.

31. *B T*, May 16, 1942.

32. *C D*, 1931, 1953.

33. *World Almanac* (1953), p. 208. The distribution was as follows:

Year	Manhattan	Brooklyn	Queens	Total, Five Boroughs, incl. Bronx & Richmond	Nassau	Suffolk	All Long Island
1930	1,867,312	2,560,401	1,079,129	6,930,446	303,053	161,055	4,103,638
1940	1,899,924	2,698,285	1,297,634	7,454,995	406,748	197,355	4,600,022
1952	1,990,000	2,796,000	1,592,000	8,053,000	672,765*	276,129*	5,336,894*

* 1950 census. Suffolk had 351,546 in 1953; Nassau had 966,800 in January, 1954 (*New York Times*, December 20, 1953; June 1, 1954).

- 34. New York Times, April 8, 1953.
- 35. New York Times, January 10, 1947.
- 36. Brooklyn Protestantism, 1930-1945 . . . , cited, New York Times, September 29, 1946. The survey affirmed one-quarter of the Jews were attached to a synagogue, practising Catholics formed one-half the Catholic "cultural" group, and less than one-tenth of the Protestants were Church members. For comments, cf. Information (November, 1946), pp. 20-21; New York Times, October 3, 1946.
- 37. Long Island press, March, 1953; New York Times, November 19, 1953.
- 38. New York Times, April 8, 1953.
- 39. C D, 1922, 1953; World Almanac (1953), p. 422. The 1921 figures are from the C D, 1922, and from the civilian census of 1920.
- 40. The population of Long Island's four counties:

Year	Civil Population	Catholic Population	Catholic Percentage of Whole
1853	260,000	50,000	19.23
1891	1,000,000	300,000	30.
1921	2,723,644	821,337	30.11
1952	5,336,894	1,391,714	25.9

Both figures for 1853 are approximate. The 1921 figures are as explained *supra*, fn. 39. The 1952 civilian figures include Nassau and Suffolk figures for 1950.

CHAPTER XXVI

- 1. Although called the fifth in its official text (*Constitutiones Diocesanae Brooklynenses quas in Synodo Diocesana Quinta . . . 1926 . . .*, pp. i-xl, 1-136) and by the B T, February 20, 27, 1926, this synod was actually the sixth. The decrees of the synods of 1879, 1887, and 1894 were published; those of 1898 and 1910 were not. Cf. Lord, III, 26, for a similar omission in the archdiocese of Boston.
- 2. There were the same number of titles, 21, as in the statutes of 1894 and one more paragraph, the 280th.
- 3. B T, February 2, 1947.
- 4. Members, Priests' Purgatorial Society (Brooklyn, November, 1951).
- 5. From 1853 to 1929, save from 1861 to 1875 and from 1895 to 1905, Brooklyn had a German vicar general. From 1861 to 1877 and from 1880 on, the diocese had an English-speaking vicar general as well.
- 6. May 17 (C N, May 23, 1931; B T, April 12, 1930).
- 7. May 5 (B T, May 12, 1945).
- 8. Programs; B T, January 5, 12, March 2, 9, 1935; B D E, February 25, 1935; New York Sun, March 5, 1935; New York Herald Tribune, December 30, 1934; February 26, 1935.
- 9. Register, St. John's College, Theological Department (A D B). The last directors of the seminary were Charles J. Gorman, C.M. (1912-1927),

Joseph M. Noonan, C.M. (-1928), Frederick J. Russell (-1932) (*St. John's University, Golden Jubilee* [Brooklyn, 1945], p. 24).

10. *B T*, September 18, October 23, 1926; January 29, February 12, 1927.

11. Monsignor James H. Kelty, in charge of building operations, laid the cornerstone, March 22, 1930 (*B T*, November 26, 1927; July 28, 1928; March 22, 1930).

12. *B T*, September 27, October 4, 1930; special number, September, 1933; *B D E*, September 29, 1930.

13. The preceding June, 44, the greatest number for any year in Brooklyn's history, were raised to the priesthood.

14. This crypt provides interment space for six burials and its anteroom affords space for still more.

15. *B T*, October 31, November 28, 1953.

16. In November, 1946, 145 were so engaged (*B T*, February 8, 1947).

17. J. M. Butler, "Echoes of the First World War," *H R S*, XXXII (1941), 116.

18. *Ibid.*, 115.

19. "John F. O'Hara, C.S.C., Military Delegate," *A C H S Researches*, LXIV (1953), 25.

20. *B T*, February 8, April 26, 1947. They were army chaplains, Fathers Edward F. Bradley and John J. McDonnell. Of the 8,171 U. S. Army chaplains as of July, 1945, 2,270 were Catholic. Of the 154 who died in action or from natural causes, 87 were Catholic (A.P.F., "Underscorings," *America* [May 4, 1946], p. 87; *C N*, June 22, 1946). Priests of religious orders, from Brooklyn, also served as chaplains and two died from enemy action.

21. *B T*, October 31, 1953.

22. *B T*, May 25, 1946. In July, 1942, there were eight (*B T*, July 18, 1942).

23. Based principally on Sharp's *Priests and Parishes* . . . and on other data concerning those ordained since then to June 16, 1946, inclusive. The names and biographies of 2,023 of the diocesan clergy and 1,287 of the religious clergy who served on Long Island for a period of four months or longer between the years 1820 and 1944 may be found in Sharp, *op.cit.* Of the total of 3,310 priests therein listed about 1,200 were serving in 1944.

24. Cf. Appendix.

25. Cf. Appendix.

26. The following table shows total numbers of diocesan and religious clergy, and their relative proportions to the whole at several periods:

Year	Diocesan		Religious		Total Clergy
	Number	Per cent	Number	Per cent	
1853	24	96	1	4.0	25
1891	184	91	18	8.9	202
1921	496	80.2	122	19.7	618
1952 *	1,131	78.87	239	21.13	1,370

* Figures for 1952 are taken from the *CD* of 1953 and do not include those ordained after its compilation. Included are 21 diocesan priests listed as active outside the diocese; excluded are 92 priests listed as externs.

APPENDIX FOR CHAPTER XXVI

24. BIRTHPLACES OF THOSE DIOCESAN CLERGYMEN WHO WERE LABORING IN THE
DIOCESE IN 1853, 1891, 1921, AND 1946

U.S.A.	1853		1891		1921		1946	
	Number	Per cent	Number	Per cent	Number	Per cent	Number	Per cent
Brooklyn or Long Island	1	4	63	34	227	45.7	653	62.7
New York City			13		58		128	
Elsewhere U.S.A.	1	4	6		54		104	
TOTAL U.S.A.	<u>2</u>	<u>8</u>	<u>82</u>	<u>44.5</u>	<u>339</u>	<u>68.3</u>	<u>885</u>	<u>85</u>
<i>Foreign</i>								
Ireland	18	72	66	35.8	74	14.9	65	6.2
Italy and Sicily			2		28	5.6	38	3.6
Poland			1		16	3	15	1.4
Germany	2	8	15	8.1	16	3	10	.96
Lithuania					5		4	
France			2		1		4	
Scotland					2		3	
Malta					1		3	
Austria-Hungary	2	8			2		4	
Syria and Lebanon					3		2	
Portugal	1	4						
Canada			2		2		2	
England			3		3		1	
Australia							1	
Spain							1	
Argentina					1		1	
Colombia					1		1	
Czechoslovakia							1	
Switzerland					2			
Unknown, Probably Foreign			11					
TOTAL FOREIGN	<u>23</u>	<u>92</u>	<u>102</u>	<u>55.4</u>	<u>157</u>	<u>31.65</u>	<u>156</u>	<u>15</u>
GRAND TOTAL	<u>25</u>	<u>100</u>	<u>184</u>	<u>100</u>	<u>496</u>	<u>100</u>	<u>1,041</u>	<u>100</u>

NOTE: Bacon is the doubtful Brooklyn entry for the year 1853. He may have been born in Manhattan. Percentages of the whole number follow the numbers of the various nationals. These percentages may also furnish roughly accurate percentages of the national stocks of the Catholic population at each of these four periods. The successive increase of native-born and the decrease of foreign-born are interesting.

25. THEOLOGICAL SEMINARIES FROM WHICH WERE ORDAINED DIOCESAN PRIESTS SERVING IN THE DIOCESE

IN 1853, 1891, 1921, AND 1946

[322]

SEMINARY	1853		1891		1921		1946	
	Number	Per cent	Number	Per cent	Number	Per cent	Number	Per cent
<i>Brooklyn:</i>								
Immaculate Conception, Huntington, L. I.								
St. John, Brooklyn								
TOTAL BROOKLYN					232		375	
					<u>232</u>		<u>272</u>	
					<u>232</u>		<u>647</u>	
							<u>46.77</u>	<u>62.15</u>
<i>Other American:</i>								
SS. Cyril and Methodius, Detroit, Mich.					4		2	
Mt. St. Mary, Emmitsburg, Md.	7		11		6		4	
Mt. St. Mary, Cincinnati, Ohio	1							
Our Lady of Angels, Niagara Falls, N. Y.			45		19		49	
St. Bonaventure, St. Bonaventure, N. Y.							8	
St. Francis, Loretto, Pa.							5	
St. Joseph, Dunwoodie, Yonkers, N. Y.					19		11	
St. Joseph, Fordham, New York, N. Y.	5							

St. Mary, Baltimore, Md.	2	32	41	70
St. Mary, Roland Park, Baltimore, Md.				4
St. Paul, St. Paul, Minn.				3
St. Vincent's Archabbey, Latrobe, Pa.		9	4	12
Sulpician Seminary, Washington, D. C.				48
Elsewhere U. S. A.		4	10	6
TOTAL U. S. A.	<u>15</u>	<u>101</u>	<u>54.8</u>	<u>67.54</u>
Foreign:				<u>83.47</u>
Canada				
Grand Seminaire, Montreal		22	7	1
Elsewhere Canada		2	2	2
TOTAL CANADA		<u>24</u>	<u>9</u>	<u>3</u>
European:				
Ireland				
St. Patrick, Maynooth	2		17	17
All Hallows, Dublin		18	15	7
St. John, Waterford				1
St. Patrick, Carlow			3	2
Elsewhere Ireland	1	5	2	
TOTAL IRELAND	<u>3</u>	<u>23</u>	<u>37</u>	<u>27</u>
England		12		1
		<u>.54</u>	<u>7.46</u>	<u>2.59</u>
				<u>.09</u>

	1853		1891		1921		1946	
Italy	Number	Per cent	Number	Per cent	Number	Per cent	Number	Per cent
Rome:								
Almo Collegio Capranica					9		14	
North American College			8		35		56	
Propaganda College					12		9	
Other Roman							6	
Elsewhere Italy,								
Chiefly Sicily and Malta			5		23		22	
TOTAL ITALIAN			<u>13</u>	<u>7.06</u>	<u>79</u>	<u>15.92</u>	<u>107</u>	<u>10.27</u>
Elsewhere Europe								
Austria, Canisianum		8			10		18	1.72
Elsewhere Austria	2							
Germany	1	4	5		2		3	
Belgium, American College,								
Louvain			1		7		5	
France	1	4	5		4		5	
Poland					4			
Spain					2		2	
Lithuania							1	
Unknown, Generally European	3	12	11		6			
TOTAL ELSEWHERE EUROPE	<u>7</u>	<u>28</u>	<u>22</u>	<u>11.95</u>	<u>35</u>	<u>7.05</u>	<u>34</u>	
South America					1	.2		3.26
TOTAL FOREIGN	<u>10</u>	<u>40</u>	<u>83</u>	<u>45.09</u>	<u>161</u>	<u>32.45</u>	<u>172</u>	<u>16.5</u>
GRAND TOTAL	<u>25</u>	<u>100</u>	<u>184</u>	<u>100</u>	<u>496</u>	<u>100</u>	<u>1,041</u>	<u>100</u>

CHAPTER XXVII

1. *Invitation*; *B D E*, October 15, 16, 1922; *Brooklyn Times*, October 16, 1922; *B T*, October 28, 1922.

2. Puerto Ricans formed 10.6 per cent of the population of Manhattan, 2.2 per cent of Kings, 0.5 per cent of Queens (*New York Times*, February 23, 1953). By 1954 the number of Puerto Ricans on Long Island exceeded 125,000.

3. *News Bulletin*, Spring 1953, of the National Catholic Resettlement Council, N.C.W.C.

4. The following chart shows parishes and missions established from 1922 to 1953 inclusive:

<i>New Parishes</i>	<i>Kings</i>	<i>Queens</i>	<i>Nassau</i>	<i>Suffolk</i>	<i>Total</i>
English	9*	38*	24	9	80
Italian	4	1	1	1	7
Polish		1			1
Total	<u>13</u>	<u>40</u>	<u>25</u>	<u>10</u>	<u>88</u>
<i>New Missions</i>	6	3	4	13	26

* Includes one Negro parish.

For a summary history to 1944 of parish churches, schools, and pastors see Sharp's *Priest and Parishes*. . . .

				<i>Total</i>
5. <i>New Parishes Formed</i>	<i>1922-1930</i>	<i>1931-1947</i>	<i>1948-1953</i>	<i>1922-1953</i>
Kings	10	3		13
Queens	23	12	5	40
Nassau	6	7	12	25
Suffolk	1	1	8	10
Total	<u>40</u>	<u>23</u>	<u>25</u>	<u>88</u>

6. That is, 88 new parishes relative to 249 existing in 1921, less the six "ghost" parishes and the absorption of St. Columbkille's by SS. Cyril and Methodius'.

7. *Statement of Business for 1952*.

CHAPTER XXVIII

1. Cited, Joseph McSorley, C.S.P., *An Outline History of the Church by Centuries* (St. Louis, 1943), p. 985, fn. 204, citing *Science, Philosophy and Religion. A Symposium* (New York, 1941), pp. 128, 137.

2. Report of Proceedings, 50th Annual Convention, Catholic Educational Association, April 6-10, 1953, quoted, *New York Times*, April 12, 1953.

3. Cf. *Report, United States Office of Education, September, 1952*.

4. Urban H. Fleege, S.M., "Challenges to Secondary Education," *America* (April 27, 1946), p. 66.

5. *New York Times*, May 11, 1947.
6. *CD*, 1953.
7. Cited, "News From the Field," *Catholic Educational Review* (October, 1952), p. 559. The city's educational budget for 1953-1954 was over \$349,000,000—23 per cent of the city's \$1,500,000,000 budget, 1953-1954 (*New York Times*, April 8, 1953).
8. *Annual Financial Report, Board of Education, City of New York, 1949-1950*. Actual cost to the city, exclusive of capital outlay, in 1946 for an elementary school child was \$148.92; for an academic high school pupil, \$211.01 (*New York Times*, March 25, 1947; *CN*, March 29, 1947). For comparable costs in 1938, cf. R. B. Rankin, *New York Advancing* (New York, 1939), p. 143. In 1953 there were in the Catholic schools of the diocese of Brooklyn 207,785 from kindergarten and nursery school through university and seminary (Joseph V. S. McClancy, *Educational Year Book 1953*, p. 28).
9. *New York Times*, August 18, 1953.
10. *New York Times*, September 9, October 12, November 3, 1938; *BT*, May 28, October 8, 15, 22, 29, November 12, 1938; September 6, 1947; Most Rev. T. E. Molloy, "The Church and State in Education," America Press. Article IX of the Constitution of 1894 became Article XI of the revised Constitution of 1938. The wording remained about the same, save for the addition of the final clause to paragraph 4, thus: ". . . or in which any denominational tenet or doctrine is taught, but the legislature may provide for the transportation of children to and from any school or institution of learning" (*The New York Red Book, 1939* [Albany, 1939]). Cf. *Revised Record of the Constitutional Convention of the State of New York, 1894* (Albany, 1900), V, 771-772.
11. *New York Times*, February 11, 1947. John Courtney Murray, S.J., "Separation of Church and State: True and False Conceptions," *America* (February 15, 1947), pp. 541-545; *BT*, February 15, 22, 1947.
12. *New York Times*, April 8, 1952. Cf. James B. Conant, *Education and Liberty* (Cambridge, Mass., 1953).
13. Cited, *BT*, May 30, 1953.
14. Cited, *BT*, May 30, 1953.
15. *New York Times*, November 9, 1953.
16. *BT*, July 11, 1953.
17. Cf. thoroughly sympathetic article by Benjamin Fine, *New York Times*, June 1, 1953; also, April 12, December 28, 1953.
18. *BT*, February 11, 1939. Cf. also *BT*, February 22, 1947.
19. Some of the activities are recorded in the *Teachers' Handbook of Regulations*, the annual *School Directory*, the *Quarterly Conference* and other *Bulletins*, the annual *Educational Year Book*, and the annual *School Report*, the last published in the *Tablet* each November.
20. *BT*, November 8, 1941; February 8, 1947.
21. For example, over 400 Dominican Sisters in 1953 (*BT*, April 11, 1953).
22. *BT*, November 11, 1922.
23. Monsignor Henry M. Hald quoted, *New York Times*, June 1, 1953.
24. Cf., v.g., *BT*, July 11, 1953.

25. Year	Catholic Population	School and Institutional Population, Primary and Secondary Level	Percentage of Catholic Population
1853	c. 50,000	c. 2,600	5.20
1891	300,000	34,270	11.42
1921	821,337	82,383	10.00
1952	1,391,714	202,785*	14.57

* Includes all categories through university.

26. Report of Proceedings, 50th Annual Convention Catholic Educational Association. April 6-10, 1953, cited, New York *Times*, April 12, 13, 1953.

27. Letter, Eugene F. Crawford to author, February 26, 1953.

28. Thus, vocations to Maryknoll from Brooklyn, *supra*, Chap. XXVI, fn. 15.

29. Year	Cath- olic Popu- lation	Priests, Diocesan and Religious	Their Ratio to Pop- ulation	Broth- ers	Their Ratio to Pop- ulation	Sisters	Their Ratio to Popula- tion
1853	c. 50,000	25	1 to 2,000	c. 3	1 to 16,666	c. 11	1 to 4,545
1891	300,000	202	1 to 1,485	114	1 to 2,631	830	1 to 361
1921	821,337	618	1 to 1,329	124	1 to 6,623	2,456	1 to 334
1952	1,391,714	1,462*	1 to 951	366	1 to 3,802	5,223	1 to 266

* Including 21 diocesan priests active outside the diocese and 92 priests from other dioceses.

30. Much of the data to follow was derived from A Q.

31. In 1939 (*CD*, 1940).

32. *B T*, March 24, September 22, 1928; November 23, 1929.

33. *B T*, June 9, 1936.

34. *B T*, June 20, 1953.

35. The presidents of the college and university have been: Fathers John W. Moore, C.M., to 1925, John J. Cloonan, C.M. (-1931), Thomas F. Ryan, C.M. (-1935), Edward J. Walsh, C.M. (-1943), William J. Mahoney, C.M. (-1947), and John A. Flynn, C.M. (1947-).

36. *B T*, September 11, 1926; September 10, 1927.

37. *B T*, November 23, 1929; October 4, 1930.

38. *B T*, November 4, 1939.

39. *B T*, August 24, 1929.

40. *B T*, November 15, 1941; June 27, August 8, 1942.

41. *Souvenir of Dedication*, April, 1933.

42. *St. Peter Claver's Church Bulletin*, June, 1937.

CHAPTER XXIX

1. Nearly half of all those arrested in 1952 for crimes involving property had not reached their 21st birthday (J. Edgar Hoover, Director, Federal Bureau of Investigation, "Uniform Crime Trends, 1952," cited, *New York Times*, April 27, 1953).

2. Comparative density of population:

<i>Archdiocese or Diocese</i>	<i>Square Miles</i>	<i>Catholic Population</i>	<i>Density</i>
Boston	2,465	1,027,544	416
Chicago	3,620	1,400,000	386
Newark	541	645,000	1,192
New York	4,717	1,000,000	112
Brooklyn	1,007	940,000	933

Density is stated in terms of hundreds of people per square mile. Brooklyn was second and New York was tenth in density among 110 dioceses and archdioceses (adapted from Marguerite T. Boylan, *Social Welfare in the Catholic Church* [New York, 1940], pp. 28 ff). The figures in the second and third columns are from *CD*, 1939.

3. Other diocesan agencies such as the Building Commission and the Society for the Propagation of the Faith also transferred to this building from 75 Greene Avenue.

4. Data on these and following communities were supplied from A Q and other sources.

5. *CD*, 1924-1927.

6. The community numbered five in 1937. It was never canonically established. *St. Peter Claver's Church Bulletin* (June, 1937), pp. 9, 38.

7. *CN*, October 16, 1948.

8. The Soviet diplomatic corps and then a neighbor offered the opposition (*New York Times*, July 9, 1953).

9. In 1946 a personnel of 5,792 priests, brothers, sisters, and laity was reported (*BT*, February 8, 1947). In 1952 the field of hospital care alone was served by 3,000 salaried employees and over 7,000 volunteers in auxiliary services (*BT*, October 31, 1953).

10. *New York Times*, May 30, 1953.

11. For an earlier statement of the Catholic position, cf. *New York Times*, May 8, 1953.

12. *Annual Report, Catholic Charities, Diocese of Brooklyn, 1952* (Brooklyn, 1953). This counselling and job placement agency rendered 33,800 services in Brooklyn and Queens during 1946 (*BT*, February 8, 1947).

13. *Year Book, Catholic Charities, 1945*.

14. In 1952 there were 4,941 cases involving 21,575 individuals cared for (*Annual Report, Catholic Charities, 1952*).

15. *Annual Report, Catholic Charities, 1952*.

16. *Highlights*, mimeographed monthly news letter, Catholic Charities, Diocese of Brooklyn, June, 1953.

17. *Annual Report, Society of St. Vincent de Paul, 1934*.

18. *Annual Report, Society of St. Vincent de Paul, 1953.*
19. *Year Book, Catholic Charities, 1944.*
20. *B T*, October 26, 1940; *Annual Report, Catholic Charities, 1952.*
21. *Highlights*, June, 1953.
22. *50th Anniversary, Catholic Charities (1949)*, p. 51.
23. *Highlights*, June, 1953.
24. Marguerite T. Boylan, *Social Welfare in the Catholic Church* (New York, 1941), p. 95.
25. *Circular*, October, 1939; *B T*, April 12, 1941.
26. *B T*, February 8, 1947.
27. In 1943, 1,053 cases were handled, 8,460 free meals and 2,820 nights' lodgings were supplied (*B T*, May 6, 1944).
28. *B T*, September 5, 1942; *Annual Report, Catholic Charities, 1946.*
29. *B T*, October 31, 1953.
30. Leaflet, *National Conference of the Apostleship of the Sea, 1953.*
31. *Annual Report, Catholic Charities, 1952.*
32. By 1940 this Brooklyn-born community had spread to 14 dioceses and archdioceses and had 48 missions serving 160 centers. In 1946 it had 356 members with headquarters at Philadelphia. The community's rule was approved by the Sacred Congregation of Religious in 1932 (A Q).
33. *Highlights*, June, 1953.
34. *B T*, June 29, 1946. In 1944 about 20 per cent of the Catholic delinquents arraigned were charged with such minor offenses as shining shoes, beating their way in subways, etc. (*Year Book, Catholic Charities, 1945*).
35. *Year Book, Catholic Charities, 1944.*
36. Boylan, *op.cit.*, p. 125.
37. Joseph F. Keany, *R.C.O.A. Society of Brooklyn, 1830-1930* (Brooklyn, 1930), p. 14.
38. *Year Book, Catholic Charities, 1945.*
39. *50th Anniversary, Catholic Charities (1949)*, p. 55.
40. *Year Book, Catholic Charities, 1936.*
41. Boylan, *op.cit.*, p. 141; *B T*, December 2, 1939.
42. *Annual Report, Catholic Charities, 1952.*
43. *Annual Report, Catholic Charities, 1951.*
44. *C D*, 1953.
45. *C D*, 1953.
46. The others in 1915 were: Polish, 25 per cent; German and Swedish, 20 per cent; Italian, 5 per cent (Boylan, *op.cit.*, pp. 146-147).
47. *C D*, 1953.
48. *B T*, June 5, 1948.
49. *C D*, 1953.
50. Eugene J. Crawford, *The Daughters of Dominic on Long Island* (New York, 1938), p. 241.
51. *Annual Report, Catholic Charities, 1952.* The number of beds reported for 1952 was 2,898 (*Ibid.*).
52. *C D*, 1953.
53. Chiefly by Aloysius J. Pfeil, S.J. (A Q).
54. *B T*, September 22, 1940.

55. *C D*, 1953.
56. *C D*, 1953.
57. *B T*, June 15, 1927; Crawford, *op.cit.*, pp. 272 f.
58. *C D*, 1953.
59. *B T*, May 30, 1953.
60. *Annual Report, Catholic Charities, 1952*.
61. *Ibid*.
62. *B T*, May 2, 1953.
63. *Annual Report, Catholic Charities, 1952*.
64. *B T*, March 28, August 8, 1953; *Annual Report, Catholic Charities, 1952*. *Ephpheta* (formerly the *Catholic Deaf Mute* published by James O'Donnell of Richmond Hill, 1902-1929) was conducted by Rev. Michael A. Purtell, S.J., 1929-1944; then the Diocesan Apostolate for the Deaf and Hard of Hearing took it over. Cf. *supra*, Chap. XXII, fn. 44.
65. *B T*, April 13, September 28, 1946; February 8, 1947; August 15, 1953.
66. *Annual Report, Catholic Charities, 1951; Annual Report, Catholic Charities, 1952; Highlights, June, 1953*.
67. *Annual Report, Catholic Charities, 1952*.
68. Boylan, *op.cit.*, p. 68.
69. *B T*, February 8, 1947.
70. *Golden Jubilee, St. Mary's Hospital, 1932*, a nation-wide average (Boylan, *op.cit.*, p. 192).
71. Boylan, *op.cit.*, pp. 185, 194.
72. *Annual Report, Catholic Charities, 1946*.
73. *Year Book, Catholic Charities, 1945*. In 1952 there were 423 religious (*Annual Report, Catholic Charities, 1952*).
74. *Annual Report, Catholic Charities, 1951*.
75. Cf. letter of J. Steward Baker, Chairman, Hospital Trustees' Committee, *New York Times*, June 10, 1953.
76. Boylan, *op.cit.*, p. 134; *Year Book, Catholic Charities, 1944*.
77. *50th Anniversary, Catholic Charities (1949)*, p. 26.
78. *B T*, February 8, 1947.
79. *B T*, June 20, 1953.
80. *B T*, May 12, 1945; Boylan, *op.cit.*, p. 71.
81. *B T*, February 8, 1947.
82. *Annual Report, Society of St. Vincent de Paul, 1934*.
83. *Annual Report, Society of St. Vincent de Paul, 1952*.
84. Boylan, *op.cit.*, p. 134.
85. *Year Book, Catholic Charities, 1945*.
86. *Year Book, Catholic Charities, 1932*.
87. *Annual Report, Catholic Charities, 1952*; cf. *B T*, November 14, 1953.
88. Letter, Archbishop Molloy to Pastors, April 21, 1953.
89. *Highlights, June, 1953*.
90. *B T*, April 25, 1953.
91. *Highlights, June, 1953*.
92. In which 19 Brooklyn and 39 New York Catholic agencies were listed for distribution (*New York Times*, June 19, 1953).

CHAPTER XXX

1. Much could be said, for instance, of Thomas E. Murray, Jr., K.S.G., a member of the Atomic Energy Commission. The names of a few such persons may be found in this record; a few others may be found in the Centennial Supplement of the *B T*, October 31, 1953, pp. 122-129, 154-155.

2. In 1953 Italy and Spain had 2,000-3,000 members in approved secular institutes; France had over 500 lay communities with 200-300 members each, some of them also approved (Thomas J. M. Burke, "Vocations in the News," *America*, August 15, 1953).

3. Much of this and the information in the rest of this chapter is based on *A Q* of 1938.

4. *A Q*, 1938, 1953.

5. *A Q*, 1938, 1953.

6. *B D E*, December 10, 1937; *B T*, December 11, 1937; March 3, 1946; February 8, 1947. To the growing use by the laity of the Missal may be added the reading by some of the Divine Office. The Approved Workmen of Brooklyn, founded in December, 1924, for some years recited in common Matins and Lauds (William J. Townsend, *A Call to Catholic Men*, leaflet).

7. *B T*, October 31, 1953.

8. *B D E*, January 16, 21, May 31, 1922; November 28, 1925; August 7, 1926; October 1, 1927. Letter, Bishop Molloy to Pastors, February 3, 1947.

9. *A Q*, 1953. Maude Adams, who believed in "the artist's obligation to live so as not to be in conflict with any pure character he had to project," died in 1953 and was buried on the convent grounds (*New York Times*, July 18, 1953; *B T*, July 25, 1953).

10. *B T*, August 15, 1953.

11. *B T*, October 15, 1953.

12. *B T*, April 30, 1927; December 21, 1929; March 29, April 19, 1930; November 18, 1937; November 19, 1938; September 30, 1939; February 8, 1947.

13. *B T*, March 14, 1953.

14. *B T*, August 15, 1953.

15. *B T*, December 20, 1930; October 8, 1938; March 1, 1941; September 26, 1942; March 19, 1944; April 20, 1946; February 8, 1947.

16. The archdiocese of New York had 21 (*B T*, October 15, 1953).

17. *B T*, June 14, 1939; September 19, October 17, 1942; June 30, 1945; September 21, 1946; May 24, 1947.

18. *B T*, June 14, 1952; August 15, 1953.

19. Cf. "John F. O'Hara, C.S.C., Military Delegate," *A C H S Records*, LXIV (March, 1953), 24.

20. *B D E*, October 16, 1922; *B T*, October 27, 1928; May 11, 1940; February 21, April 25, 1942; May 8, 1943; May 22, June 1, 1946; February 8, May 10, July 5, 1947; October 10, 1953. In the war years the number dropped until in 1945 only 5,000 men marched to Ebbets Field, the Brooklyn rally center (*B T*, June 9, 1945).

21. *B T*, August 1, 1953.

22. *B T*, October 17, 1953.

23. *B T*, April 25, 1953.

24. *B T*, May 16, 1953.
25. *B T*, October 24, 1953.
26. Circular letter, Y.C.W. Chaplains, October 16, 1953.
27. *B T*, March 8, 1930; September 17, 1938; April 7, May 4, 18, 1946; February 8, 1947; May 9, 16, 1953.
28. *B T*, April 1, 1944; April 20, May 4, 1946; February 8, 1947.
29. *B T*, February 8, 1947; May 2, 1953.
30. *B T*, May 3, 1924; special number, September, 1933; January 7, 1942; February 8, 1947.
31. *B T*, December 25, 1937; November 19, 1938; September 11, 1939; May 19, 1945; June 1, 1946; May 24, 1947; May 2, 9, 16, October 31, 1953.
32. *C D*, 1946, 1953.
33. *B T*, May 4, 1946.
34. *Annual Report, Society for the Propagation of the Faith, 1952*. Cf. *B T*, October 14, 1944; January 25, February 8, 1947; January 17, 1953.
35. *Constitution, 1935*; *B T*, May 31, 1930; special number, September, 1933.
36. *B T*, November 5, 1938; March 1, 8, 1941; September 19, 1942; February 8, 1947.
37. Letter, Michael J. Quinn to author, July 30, 1953. Of the elementary school children attending released time classes in New York City in 1945, the borough of Brooklyn had the largest attendance, 43,829 (*B T*, June 1, 1946).
38. Quinn, letter (fn. 37 *supra*); *B T*, August 8, September 19, 1953.
39. *Supreme Court of the United States, October Term, 1951, number 431, in the matter of the Application of Tessim Zorach and Esta Gluck . . .* (Bar Press, Inc., New York, 1952).
40. *B T*, April 19, 1941; April 15, 1944.
41. *B T*, May 17, 1930; March 2, 1935; May 18, June 1, 1946.
42. *B T*, January 31, 1942; June 8, 1946; *C N*, November 10, 17, 1945.
43. *B T*, May 11, 1940; May 16, 1942; June 8, 15, 1946; May 24, 1947; May 23, 1953.
44. *B T*, February 11, 1937; March 30, April 20, 1946.
45. *B T*, January 28, October 28, 1939; November 9, 1940; November 10, 1945; November 9, 1946; October 3, November 14, 1953.
46. *B T*, May 4, 25, 1946.
47. *B T*, February 8, 1947.
48. *B T*, September 19, 26, 1953.
49. *B T*, August 8, 1953.
50. *B T*, November 18, 1939.
51. *B T*, June 29, 1946.
52. *B T*, November 26, 1938; December 2, 1939; May 18, 1946.
53. *B T*, March 27, 1944.
54. *B T*, January 28, October 14, December 2, 1939; March 2, 1940; December 9, 1944.
55. *B T*, October 3, 1953.
56. *B T*, May 13, September 23, 1939; May 18, September 28, 1940.
57. *B T*, February 8, 1947.
58. W. H. Bennett, *Handbook to Catholic Historical New York* (New

York, 1927), p. 106. In 1940 it opened a free reading room on Remsen Street (*B T*, June 30, 1940).

59. On June 6, 1931, the paper changed its name to the *Brooklyn Tablet*; on November 11, 1939, it reverted to its former name, *The Tablet*.

60. *B T*, August 24, 1953, cf. "Notes and Comment," *America*, May 30, 1936; Meehan, "The Press Association Harks Back Half a Century," *America* (June 24, 1939), p. 244; *B T*, May 25, 1946.

61. Its issue of October 31, 1953, for the diocesan centennial recalled some of the controversial issues of the day with which it had dealt. The early issues to which Meehan and Vallette contributed and those commemorating episcopal jubilees in April, 1917, September, 1933, February, 1947, and the centennial issue of October, 1953, carried references to diocesan history.

62. *A Q*; *B T*, February 8, 1947; October 31, 1953.

63. *B T*, December 11, 1937; December 3, 1939; December 6, 1941.

64. *B T*, April 29, May 13, 27, June 24, 1939; February 28, May 2, 1953.

65. *B T*, December 2, 1939.

66. *B T*, February 1, 1941; February 8, 1947; *Annual Reports, 1941-1953*.

67. *B T*, May 16, June 6, 1953.

68. *B T*, June 20, 1953.

69. *B T*, November 28, 1925; June 15, 29, 1946; January 18, 1947; *Year Book, Long Island Chapter, Knights of Columbus, 1938*.

70. *B T*, February 1, 1947.

71. *B T*, January 11, 1947; March 14, 1953.

72. Marguerite T. Boylan, *Social Welfare in the Catholic Church* (New York, 1941), p. 134; *B T*, April 20, 1946; February 8, 1947; June 20, 1953.

73. *B T*, May 16, 1942; May 13, 1944; June 1, 1946; May 16, 1953.

74. *B T*, July 18, 1953.

75. "New Kolping House for Brooklyn," *America* (April 11, 1925), p. 624; *Souvenir 28th Annual Convention, Catholic State League of New York* (Brooklyn, 1925); files, *Federation Messenger, Central Verein*; *B T*, May 6, 1939; April 27, May 4, 1946.

76. *B T*, March 7, May 23, 1953.

77. *B T*, November 14, 1953.

78. *Report, Commissariat for the Holy Land* (Washington, 1947).

79. *B T*, November 20, 1937; May 27, 1939.

80. *B T*, February 17, 24, 1940.

81. *B T*, June 16, 1945.

82. *B T*, May 27, June 3, 24, 1944.

83. *B T*, January 11, February 8, March 15, 1947. From 1943 through 1946 over \$90,000,000 worth of supplies was sent (*New York Times*, March 13, 1947).

84. "Notes and Comment," *A C H S Records*, LXIII (December, 1952), 733.

85. *B T*, January 9, 1954.

86. There were 12,977 deaths in 1952 (*C D*, 1953).

87. "The size and extent of cemetery operations in the Diocese of Brooklyn are secondary to the amazing progress which has been effected in the rehabilitation of old diocesan cemeteries, in modernized development of new sections and in the creation of new cemeteries. The achievement is per-

haps unrivaled in the annals of cemetery administration. . ." (*Monumental News Review*, New York, November, 1945, p. 18).

88. *B T*, February 8, 1947.

CHAPTER XXXI

1. *B T*, February 8, 1947.
2. Leviticus, 26: 9-12.
3. A more extended statement by the archbishop on the centennial may be found in *B T*, October 31, 1953.
4. *Metropolitan Catholic Almanac and Laity's Directory* (1853), p. 247.
5. *Federal Census, 1950*. On August 9, 1953, the nation's population had risen to 160,000,000 (*New York Times*, August 9, 1953). The ecclesiastical figures were compiled for the *C D* in the fall of 1952.
6. Figures for the four years are from Catholic Directories; those for 1853 are supplemented by author's research, and those for 1953 are supplemented by Joseph V. S. McClancy's annual school report, as of October, 1952, published November 14, 1953, in *B T* and in *The Educational Year Book, 1953*.
 - a. Registration ascertained of only six of these schools.
 - b. Select schools and academies, some of which taught secondary subjects.
 - c. Complete number not ascertainable.
 - d. Number of girls at industrial school, Convent of Mercy, not recorded.
 - e. Figures for St. Elizabeth's not ascertainable.
 - f. Figures for 1891, 1921, and 1953 do not include dispensary patients.
 - g. Enrollment at St. John's, St. Francis, and Brooklyn College. St. Joseph's College not recorded.
 - h. The *C D*, 1922, lists 18 high schools and academies. There were 22 such, besides 2 junior high schools, 3 select schools, and 5 industrial schools.
 - i. The figure from *C D*, 1922, less than college enrollment, is obviously incomplete.
 - j. No figures recorded although there were a number of such schools.
 - k. Figures for Ozanam Home not ascertainable.
 - l. Figures for St. Joseph's not recorded.
 - m. Not including 84 studying in 4 religious scholasticates.
 - n. University and college students included in this figure.
 - o. In diocesan, parish, and community high schools there were 24,691 (McClancy, *supra*).
 - p. McClancy, *supra*.
 - q. McClancy, *supra*.
 - r. Data not recorded in *C D*.
 - s. *Federal Census, 1950*.

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1. American-Irish Historical Society, New York, N. Y.
2. Archdiocese of Baltimore, Md., Archives.
3. Archdiocese of Newark, N. J., Archives.
4. Archdiocese of New York, N. Y., Archives.
5. Archdiocese of Philadelphia, Pa., Archives.

6. Collection of the late William Harper Bennett of Brooklyn, N. Y.
7. Brooklyn Borough Hall of Records.
8. Brooklyn Public Library, Montague St. Branch and Grand Army Plaza Branch.
9. Cathedral College, Brooklyn, N. Y., Archives.
10. Catholic University of America, Washington, D. C., Archives.
11. Diocese of Brooklyn, N. Y., Archives.
12. Diocese of Buffalo, N. Y., Archives.
13. Diocese of Rochester, N. Y., Archives.
14. Diocese of Saint Jean de Quebec, Canada, Archives.
15. Dominican House of Studies, Catholic University of America, Washington, D. C., Archives.
16. East Hampton Public Library, East Hampton, N. Y.
17. Fordham University, New York, N. Y., Archives.
18. Georgetown University, Washington, D. C., Archives.
19. Collection of the late Reverend Francis P. Havey, S.S., Sulpician Seminary, Washington, D.C.
20. Hispanic Society of America, New York, N. Y.
21. John J. Jermain Library, Sag Harbor, N. Y.
22. Library of Congress, Washington, D. C.
23. The Long Island Historical Society, Brooklyn, N. Y.
24. Collection of the late Reverend William McAleer, Brooklyn, N. Y.
25. Manhattan Borough Hall of Records.
26. Manhattan College, New York, N. Y., Archives.
27. Collection of the late Thomas F. Meehan of Brooklyn, N. Y.
28. Mount St. Mary's Seminary, Emmitsburg, Md., Archives.
29. New York Historical Society, New York, N. Y.
30. New York Public Library, New York, N. Y.
31. New York Society Library, New York, N. Y.
32. New York State Library, Albany, N. Y.
33. Our Lady of the Angels Seminary, Niagara Falls, N. Y., Archives.
34. Morton Pennypacker Collection, East Hampton, N. Y.
35. Queensboro Public Library, Jamaica, N. Y.
36. St. Charles Borromeo Seminary, Philadelphia, Pa., Archives.
37. St. Francis College, Brooklyn, N. Y., Archives.
38. St. John's University, Brooklyn, N. Y., Archives.
39. St. Joseph's College, Emmitsburg, Md., Archives.
40. St. Joseph's Seminary, Dunwoodie, N. Y., Archives.
41. St. Mary's Seminary, Baltimore, Md., Archives.
42. Seminary of the Immaculate Conception, Huntington, N. Y.
43. Sisters of Charity, Mount St. Vincent, New York, N. Y., Archives.
44. Sisters of Mercy, New York, N. Y., Archives.
45. Society of St. Paul, New York, N. Y., Archives.
46. Suffolk County Historical Society, Riverhead, N. Y.

47. Union Theological Seminary Library, New York, N. Y.
48. University of Notre Dame, Notre Dame, Ind., Archives.
49. Collection of the late Marc F. Vallette of Brooklyn, N. Y.
50. Villanova College, Villanova, Pa., Archives.

III. PRIMARY SOURCES

1. *ARCHIVAL MATERIAL.*

- a. Baltimore, Archdiocese of. The archives of the archdiocese are very useful for all periods of American Catholic ecclesiastical history.
- b. Brooklyn, Diocese of. In the Chancery Office some 5,000 documents have been classified as follows: *Clerici*, 1899-1907; Clerical and Dispensations, 1854-1888; *Laici*, 1868-1896. Also preserved at the Chancery Office are the deeds and indentures descriptive of the first land purchases made for all pre-Loughlin parishes and missions and items from the collection of the Brooklyn Catholic Historical Society. In addition, information can be gathered from the Baptismal, Marriage, and other canonical records of the pre-Loughlin parishes and missions. The records of the Brooklyn Benevolent Society, of Holy Cross Cemetery, of the Roman Catholic Orphan Asylum Society, and of the diocesan St. Vincent de Paul Society are all valuable.
- c. Buffalo, Diocese of. There are useful papers preserved at the Chancery Office, at St. Joseph's Cathedral, and at Our Lady of the Angels Seminary at Niagara Falls.
- d. Dominican House of Studies, Catholic University of America, Washington, D. C. Much information on the early history of the Archdiocese of New York is contained in this collection.
- e. Georgetown University, Washington, D. C. These archives contain, besides other valuable material, the papers of John G. Shea and a number of those of Thomas F. Meehan.
- f. Mount St. Mary's Seminary and College, Emmitsburg, Md. Valuable data is contained here on the early history of the Catholic Church in the United States.
- g. Newark, Archdiocese of. The Chancery has some useful items.
- h. New York, Archdiocese of. The archives of the archdiocese, kept at St. Joseph's Seminary, Dunwoodie, N. Y., contain a great deal of invaluable material for the whole period treated. The records kept at the Calvary and Allied Cemeteries Office, at Old St. Patrick's Cathedral and at St. Peter's Church, all in New York City, are also valuable.
- i. Rochester, Diocese of. The records preserved at St. Bernard's Seminary, Rochester, are valuable for the 1880's and later.

- j. St. Joseph's College, Emmitsburg, Md., has valuable items on the early history of the Catholic Church in the United States.
- k. St. Mary's Seminary, Baltimore, Md., had important data on Bishop Loughlin, as well as other material.
- l. University of Notre Dame, Notre Dame, Ind., has a very well-organized collection of documents on the history of the Catholic Church in the United States.
- m. Where personal visits were not possible correspondence was initiated with the custodians of many other American and foreign archival deposits—civil, diocesan, and religious—and with learned societies and students of history in the United States, Canada, Cuba, British Honduras, Chile, Brazil, Great Britain, Ireland, Holland, Belgium, France, Portugal, Spain, Germany, Austria, and Italy. By this means valuable transcripts and other items of information were gathered, particularly concerning the pre-Loughlin and Loughlin periods. By means of conversations with well-informed persons, a considerable amount of oral history was recorded. Answers were received in response to an historical questionnaire sent by the author to all parishes, diocesan agencies, and institutions in the Diocese of Brooklyn and to the motherhouses of all religious communities working in the diocese. They are designated A Q in the notes.

2. *COLLECTIONS OF CHURCH RECORDS.*

Original manuscripts and copied records of original manuscript records of Protestant churches in Kings, Queens, Nassau, and Suffolk Counties were consulted. The Dutch records were read in English translations. The records were read at the churches indicated, unless otherwise designated by LIHS (Long Island Historical Society), QBPL (Queensboro Public Library), Pp. Coll. (Pennypacker Collection, East Hampton).

- a. Baptist Church, Oyster Bay. Church Record, 1789-1834.
- b. [Baptist] Marriages on Long Island, 1802-1855, performed by Rev. Marmaduke Earle mainly in the Township of Oyster Bay (QBPL).
- c. [Old First] Reformed Dutch Church of Brooklyn.
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 Register of Baptisms, 1792-1865.
 Membership Records, 1705-1873.
- d. Bushwick Reformed Church.
 Register of Baptisms, Marriages, and Deaths, 1821-1876.
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- e. Reformed Protestant Dutch Church of Flatbush.
 Records of Marriages, 1677-1866.

- Records of Baptisms, 1677-1872.
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- f. First Reformed Dutch Church, Jamaica.
Baptismal Record, 1702-1851.
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- g. Reformed Dutch Church, Success [now Manhasset].
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- h. Reformed Church of New Lots.
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- i. Reformed Dutch Church at Newtown.
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- j. Reformed Dutch Church at Oyster Bay.
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- k. St. Anne's Episcopal Church, Brooklyn.
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- l. St. George's Church, Flushing.
Register, containing also the church annals, 1764-1765.
- m. Grace Episcopal Church, Jamaica.
Records of Baptisms, Marriages, and Funerals, 1769-1853.
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Churches at Jamaica, Newtown, and Flushing (QBPL).
- n. St. George Episcopal Church, Hempstead.
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- o. Christ Episcopal Church, Oyster Bay.
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- p. First Methodist Episcopal Church of Brooklyn.
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- q. First Presbyterian Church of Brooklyn.
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- r. First Presbyterian Church of Jamaica.
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- Sessions Records, 1799-1866.
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3. *UNPUBLISHED AND PUBLISHED PROVINCE, STATE, CITY, COUNTY, AND TOWN RECORDS.*

(Additional sources not cited in the text or notes)

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- b. *Records of New Amsterdam, 1653-1674.* Edited by B. Fernow. New York, 1897.
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Minutes of the Common Council of the City of New York, 1784-1831. New York, 1930-31.
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Chancery Minutes, 1770-1776. (County Clerk's Office, Manhattan.)

- Report of the Chancery Court Master, 1804. (County Clerk's Office, Manhattan.)
- Minutes of the Mayor's Court, New York City, 1755-1766. (County Clerk's Office, Manhattan.)
- c. Kings County Records may be read in the original or in manuscript copies of the original English or in English translations from the Dutch at the Hall of Records, Brooklyn Borough Hall, where the great majority are kept in bound ledgers. The transcripts of some of the records overlap.
- Court and Road Records, 1692-1825 (vol. I), 1668-1766 (vol. II, which also contains records for 1668-1690 and 1692-1769).
- Minute Books of the Supreme Court of Judicature, 1754-1761.
- Minutes of the Court of Oyer and Terminer, 1785-1840.
- Court Records, 1785-1836.
- Minutes of the Court of Common Pleas, 1800-1833.
- Land Conveyances: Libers 13, 41, 46, 61, 63, 64, 72, 75, 84, 137, 189, 215, 256, 2126.
- Records of the Surrogate's Court.
- Minutes of Court Sessions, Meetings of Justices, 1691-1825.
- Records of the Town of Amersfoort (Flatlands), 1661-1828.
- Records of Boswijck (Bushwick), 1701-1825.
- (Brooklyn Town Records from the origin of the town to the end of the Revolution are not extant. It has been said that they were destroyed or carried off by the British. John Rapalye, who was in charge of them, has been suspected. He was attainted in October, 1777 [Ross, I, 787]. *Spooner's Directory*, 1822, p. 65, says the British burnt them in August or September, 1776.)
- Flatbush Town Records: Liber A, 1670-1708 (deeds, leases, wills); Liber B, 1659-1664 (deeds, court minutes); Court Records, 1679-1681; Town Meetings, 1762-1818, 1819-1851; Slave Records, 1799-1819; Town Board Minutes, 1875-1882; Records of the Court of Pleas, 1800-1818.
- Flatlands Town Records: 1661-1868 (road records, court minutes, deeds, etc.); Minutes of the Town Meeting, 1783-1856. See above, Records of the Town of Amersfoort.
- Gravesend Town Records: seven volumes covering from 1645 to 1800 and including records of the town meetings, minutes and records of court sessions, deaths, deeds, leases, wills, births, marriages, and road records. Also Reformed Dutch Church, Gravesend, baptisms, marriages, communicants, deaths, 1654-1701.
- Midwout Court Minutes, 1776-1826.
- Records of the Town of New Utrecht: the election of town officers, 1657-1660, 1793-1822.

- d. The records of the present Queens County are in typescript or manuscript and are located at the Queensboro Public Library, Jamaica, unless otherwise indicated.

Jamaica Records: these comprise Town of Jamaica Records, 1656-1751 (also found at the Long Island Historical Society); Jamaica Town Records, Books II, III and IV, 1660-1772 (Hall of Records, Manhattan); Jamaica Town Records, Book I (Borough Hall, Queens); Index to Jamaica Town Records, 1751-1894; Records in the Office of the County Clerk, Jamaica, 1680-1781 (largely wills, administrations, guardianships, and inventories); Queens County Surrogate's Records at Jamaica, 1787-1835.

Flushing Town Records, 1790-1830, with some scattered earlier items (Municipal Building, Manhattan); Town of Flushing Records, 1790-1865.

Newtown Records: these comprise Newtown Records, 1659-1714 (Hall of Records, Manhattan); Newtown Town Records, 1659, 1663-1695, 1700-1714 (extracts covering these years at the Brooklyn Hall of Records); Newtown Town Records edited for the *Newtown Register* by William O'Gorman; Newtown Records of the Overseers of the Poor, 1829-1872 (Municipal Building, Manhattan); Newtown, W. P. A. Project 465-97-3-20.

- e. Records of the present Nassau County.

Hempstead Records: Records of the Town of Hempstead, 1707-1861; this collection comprises records of town meetings (1707-1780, 1784-1856), indentures (1788-1797), roads (1795-1850), elections (1799-1840), slaves (1799-1824); they are at the Office of the Town Clerk. *Records of the Towns of North and South Hempstead, Libri A-I*. Jamaica, 1896-1904. North and South Hempstead Tax Lists, 1784, 1788 (Office of the Hempstead Town Clerk); North Hempstead Poor Annals (Town Hall). *Oyster Bay Town Records, 1657-1878*. New York, 1931. Reports of the Overseer of the Poor, Oyster Bay, N. Y. (Town Clerk's Office).

- f. Records of Suffolk County.

Suffolk County Court Records by Nathan and John Fordham, Justices (Pp. Coll.).

Inventory of All the Records in the Town Clerk's Offices in Suffolk County (Pp. Coll.).

Records of the Surrogate of Suffolk County, 1787-1829 (an index of wills and abstracts).

Records of the Town of Brookhaven, 1655-1885. Patchogue, Port Jefferson, and New York, 1880-1893.

Records of the Town of East Hampton, Long Island . . . with

Other Ancient Documents of Historic Value. Sag Harbor, 1887-1905. (There are five volumes covering the years 1639 to 1900.)

East Hampton Trustees Journal. Riverhead, N. Y., 1926. (There are six volumes covering the years 1725 to 1925. On pages 272 to 284 of volume VI is an account of the rise and progress of Catholicism on eastern Long Island which was originally published in the *Brooklyn Catholic* and reprinted in the *Sag Harbor Corrector*, July 24, 1869.)

Huntington Town Records, Including Babylon. Edited by Charles R. Street. Huntington, 1887-89. (These cover the years 1653 to 1883.)

Records of the Town of Shelter Island: this collection consists of two volumes in the Town Clerk's Office, a Teachers' Book of Pupils (1842-1852), the records of the Overseer of the Poor (1791-1825), some miscellaneous items (1787-1887) and a Military Roll of the Town for 1854, all in the Town Hall.

Records of the Town of Smithtown, Long Island, N. Y. Edited by William S. Pelletreau. Smithtown, 1898.

The Records of the Town of Southampton with Other Ancient Documents of Historic Value. These cover the years 1650 to 1860. There are six volumes of which I, II, III, and VI were published at Sag Harbor; IV and V have no place of publication. Volume I appeared in 1874, volume VI in 1910.

Southold Town Records. Edited by J. Wickham Case. New York, 1882-1884. (These cover the years 1696 to 1879.)

The Salmon Records; a Private Register of Marriages and Deaths of the Residents of the Town of Southold, Suffolk County, N. Y. . . . 1696-1811. Edited by William A. Robbins. New York, 1918.

4. MISCELLANEOUS DOCUMENTS.

Many interesting and informative manuscripts, depositions, account books, business ledgers, journals, diaries, genealogies, family Bible records, and the like were consulted. A sampling of them is listed below. Unless otherwise indicated, they are in the Pennypacker Collection, East Hampton.

John Baker's Account Book, 1713-1750.

Moses Cleveland's Account Book, 1793-1848.

Floyd Family Papers, in the possession of Miss Kate W. Strong, Setauket, L. I.

Gabriel Furman's Twelve Commonplace Books of Notes, 1824-1854 (bound manuscript, LIHS).

John Furey, "Madame Bayer and Her Work in the Brooklyn Navy Yard" (BCHS).

The Jordan Genealogy with an Account of John Jermain of Sag Harbor (John Jermain Library, Sag Harbor).

Account Book of Moore of Southold.

Day Book of the Moore Family, Southold, 1754-1805.

Peconic [Riverhead] Forge Account Book.

Ledger of Captain Elias Pelletreau of Southampton, 1762.

Account Book of Elias Pelletreau, Silversmith of Southampton, 1791-1792.

Account Books of Elias Pelletreau, 1760-1775, 1776-1800, 1801-1811.

A Sag Harbor Merchant's Ledger, 1737-1766.

A Sag Harbor Business Ledger, 1737-1740.

Account Book of a Shoemaker [Joseph Topping] of Sag Harbor, 1774-1821.

Diary of Peter Schwarz, Chaplain at Amityville Convent 1883-1926 (Amityville, L. I.).

A Southampton Merchant's Account Book, 1758-1775.

William W. Tooker, "Early Sag Harbor Printers and Their Imprints," printed in part in the *Sag Harbor Express*, January 23, 30, 1802 (John Jermain Library).

Samuel Townsend's Ledger, Oyster Bay, 1754-1762; Journal, 1769.

Samuel Townsend's Alphabet Book.

Account Book of Aaron Van Nostrand, Sexton of Grace Episcopal Church, Jamaica, 1773-1820 (QBPL).

5. NEWSPAPERS.

The newspapers listed below were found in many different places. They were read consecutively within the dates given, except for those marked * of which scattered issues were read.

a. CATHOLIC:

Boston Pilot, 1854-1856.

Brooklyn Catholic, 1869-1870.

Brooklyn Citizen, 1880-1892.*

Brooklyn Tablet, 1908-1953.

Brooklyn Weekly Register, April 3, June 25, 1870.

Catholic American (New York and Brooklyn), 1887-1897.*

Catholic Examiner (Brooklyn), 1882-1887. In 1886 its name was changed to *The Brooklyn Examiner*.

Catholic News (New York), 1887-1908; 1938-1952.

Catholic Review (Brooklyn and New York), 1872-1898.

Catholic Telegraph (Cincinnati), 1833, 1834.

The Leader (Brooklyn), 1890-1893.

Metropolitan Record (New York), 1859-1873.

New York Catholic Register, 1839-1840.

New York Freeman's Journal, 1840-1871.
New York Tablet, 1857-June, 1863; 1869-1872.
New York Weekly Register & Catholic Diary, 1833-1836.
Record of the Catholic Benevolent Legion (Brooklyn), 1882-1892.*
Truth Teller (New York), 1825-1840.
United States Catholic Miscellany (Charleston, S. C.), 1829-1835; 1836-1846.*

b. SECULAR:

American Eagle & Suffolk County General Advertiser (Sag Harbor), 1819.*
Amityville Enterprise and Southside Advertiser, 1904-1910.*
Astoria Gazette, 1852-1853.
Bridgehampton News, 1904-1917.*
Brooklyn Daily Advertiser, 1834-1854.*
Brooklyn Daily Eagle, 1841-1848; 1849-1855; * 1856-1875; 1937-1953.
Brooklyn Daily News, 1841-1843.*
Brooklyn Standard, "Historical Papers on Brooklyn by Walt Whitman," 1861-1862.
Flushing Daily Times, 1845-1847.*
Flushing Journal, 1845-1847; * 1861-1865.*
Flushing Times, 1861-1863.
Frothingham's Long Island Herald (Sag Harbor), 1791-1792.*
Glen Cove Gazette, 1857-1870.*
Hempstead Inquirer, 1832-1846.*
Independent Press (Stony Brook), 1866.*
The Island (Floral Park), 1893.*
Kings County Rural Gazette, "Sketches of Long Island" by Homer L. Bartlett, M.D., 1785.*
Long Island Daily Farmer (Jamaica), 1856-1867.*
Long Island Democrat (Jamaica), 1848.*
Long Islander, Huntington, 1848.
Long Island Farmer & Queens County Advertiser (Jamaica), 1822-1845.*
Long Island News Letter (Port Jefferson), 1885-1886.*
Long Island Patriot (Brooklyn), 1821-1830.
Long Island Star (Brooklyn), 1809-1863.
Long Island Star (Setauket), 1868.*
Long Island Times (Flushing), 1861-1865.
Long Island Traveler (Southold), 1872.*
New York Gazette and Weekly Post Boy, 1756-1766.*
New York Mercury, 1756-1766.*
North Hempstead Gazette (Roslyn), 1849.*
Plain Dealer (Roslyn), 1850-1854.*

The Portico (Huntington), 1826.*

Port Jefferson Courant, 1875.*

Port Jefferson Times, 1879.

Republican Watchman (Sag Harbor and Greenport), 1826-1840.*

Riverhead Weekly News, 1868-1884.*

Ronkonkoma Mirror, 1871.*

Sag Harbor Corrector, 1822-1853, seventy-five issues; 1856-1864; 1872; 1876-1883.

Sag Harbor Express, 1859-1860, then combined with the *Corrector*.

Seaside Times (Southampton), 1895-1897.*

Shamrock or Hibernian Chronicle (New York), 1812.*

South Side Sentinel (Babylon), 1869-1885.*

Suffolk County Herald (Sag Harbor), 1802.*

Suffolk County Record (Sag Harbor), 1816-1852.*

Suffolk County Recorder (Sag Harbor), 1816-1817.*

Suffolk Democrat (Huntington), 1847-1850.*

Suffolk Gazette (Sag Harbor), 1804-1811.

Suffolk Herald (Patchogue), 1858.

Suffolk Weekly Times (Greenport), 1869.

Williamsburgh Gazette, 1837.*

Williamsburgh Daily Times, 1848-1854.*

(Scrap books and many clippings of old Catholic and secular newspaper files, some of which bore no date or title, when cited in the notes are referred to as "press.")

6. DIRECTORIES AND ALMANACS.

Appleton's Guide to New York City. New York, 1851.

Boyd's [W. Andrew] *Long Island Business Directory: 1888-1889*. Brooklyn, 1889.

Boyle, James, *Official Brooklyn Guide Book*. Brooklyn, 1939.

Brooklyn Dancing Assemblies at Dufflon's Military Gardens, *Invitations and Subscribers to* (Typescript, LIHS).

Brooklyn and Long Island Sanitary Fair, 1864. Brooklyn, 1864.

Catholic Charities, Diocese of Brooklyn, *Annual Reports*, 1932-1952.

Catholic Directories (none were printed in the unlisted years; complete sets of those from 1822 on are in the libraries of P. J. Kenedy & Sons, and the *Catholic News*, New York):

1817—*Catholic Laity's Directory*. Matthew Field, New York.

1822—*The Laity's Directory to the Church Service*. William H. Creagh, New York, 1822.

1833-1837—*United States Catholic Almanac or Laity's Directory*. James Myers, Baltimore.

1838-1854—*Metropolitan Catholic Almanac and Laity's Directory*. Fielding Lucas, Jr., Baltimore.

- 1855-1857—*Metropolitan Catholic Almanac and Laity's Directory*. Lucas Bros., Baltimore.
- 1858-1860—*Dunigan's American Catholic Almanac and List of the Clergy*. Edward Dunigan and Brother, New York.
- 1859-1861—*The Metropolitan Catholic Almanac and Laity's Directory for the United States*. John Murphy & Co., Baltimore.
- 1864-1866—*Sadlier's Catholic Almanac and Ordo*. D. & J. Sadlier & Co., New York.
- 1867-1896—*Sadlier's Catholic Directory, Almanac and Ordo*. D. & J. Sadlier, New York.
- 1886-1896—*Hoffman's Catholic Directory, Almanac and Clergy List*. Hoffman Bros., Milwaukee.
- 1897-1911—The M. H. Wiltzius Co. of Milwaukee continued the publication under the following titles:
 1897-1899—*Hoffman's Catholic Directory*.
 1900-1905—*Catholic Directory, Almanac and Clergy List*.
 1906-1911—*The Official Catholic Directory, Almanac and Clergy List*.
- 1912-1953—*The Official Catholic Directory*. P. J. Kenedy and Sons, New York.
- Catholic Schools, Diocese of Brooklyn, *Superintendent's Annual Reports*, 1937-1952.
- Church Directory of Greater New York including Nassau and Westchester Counties*. The New York Federation of Churches, New York, 1939.
- City of New York Official Directory*, 1941. New York, 1941.
- Cornwell, Samuel H., *Brooklyn City Register and Guide for 1848*. Brooklyn, 1848.
- Joseph H. Colton, *Directory and Guide of the City of New York and (City of) Brooklyn*. New York, 1865.
- Curtin's Directory of Astoria and Ten Other Towns*. New York, 1866.
- Disturnell, J., *New York As It Is in 1835*. New York, 1835.
- Eagle Almanac*. Published by the *Brooklyn Daily Eagle*: 1886-1925.
- Francis, C. S., *Strangers New Guide of New York*. New York, 1859.
- Franks, David, *New York Directory for 1786: Brooklyn Directory for 1796*. The whole republished in 1876 by J. Disturnell, New York.
- Hutchins, John, *Hutchins' Improved Almanac for 1790-1795*. New York, 1790.
- Manual of the Common Council, City of Brooklyn*. Brooklyn, 1850, 1855, 1858-1862, 1864, 1866, 1869.

Spooner, Alden, *Brooklyn Directory*. This appeared annually from 1822-1857, except in 1827, 1828, 1831.

Teale, T. P., *Brooklyn City Directory and Annual Advertiser*. Brooklyn, 1848.

Valentine, David T., *Manual of the Corporation of the City of New York*. New York, 1841-1871 (none for 1846 or 1867).

Valentine's Manual of the Old New York. Edited by Henry C. Brown. New York, 1916-1928.

[Valentine's] *Manual No. 10—The Last Fifty Years in New York*. Edited by H. C. Brown, New York, 1926.

[Valentine's] *Manual No. 11—New York in the Elegant Eighties*. Edited by H. C. Brown. New York, 1927.

[Valentine's Manuals] *Historical Index to the Manuals of the Corporation of the City of New York, 1841-1870*. New York, 1900.

IV. SECONDARY SOURCES

1. MAGAZINES.

(A listing of useful magazines consulted; others appear in the notes; the years refer to those found most useful.)

America. New York, 1909-1953.

American Catholic Quarterly Review. Philadelphia, 1876-1924.

Brooklyn Advance (A collection of papers read before the Society of Old Brooklynites on reminiscences going back to 1820). Brooklyn, 1882-1886.

Brooklyn, Its History, Commerce & Industries. New York, 1883.

Brownson's Quarterly Review. New York, 1844-1864; 1873-1875.

Catholic Educational Review. Washington, 1929-1935; 1937; 1948-1953.

Catholic Expositor and Literary Monthly Magazine. New York, 1841-1846.

Catholic World. New York, 1865-1953.

Catholic Youth. Brooklyn, 1881-1891.

Columbia. New Haven, 1921-1942.

Ecclesiastical Review. Philadelphia and Washington, 1889-1953.

Illustrated Catholic American. New York, 1880-1883.

Messenger of the Sacred Heart. New York, 1866; 1868; 1875-1884.

Metropolitan. Baltimore, 1830; 1853-1857.

New York Review. New York, 1905-1908.

Religious Cabinet. Baltimore, 1842.

Thought. New York, 1926-1938.

United States Catholic Magazine. Baltimore, 1843-1847.

2. *PUBLICATIONS OF HISTORICAL SOCIETIES.*

(Only those are listed which are of particular interest to the subject discussed.)

American Catholic Historical Association, Washington, D.C.:

Catholic Historical Review, 1915-1953.

American Catholic Historical Society, Philadelphia:

American Catholic Historical Records, 1884-1953 (with which was combined the *Researches* of A. A. Lambing, 1884-1886, and M. I. J. Griffin, 1887-1912).

American Historical Association, Washington, D. C.:

American Historical Review, 1876-1953.

American-Irish Historical Society, New York, N. Y.:

Journal of the American-Irish Historical Society, 1898-1932; 1937; 1941.

Brooklyn Catholic Historical Society, Brooklyn, N. Y.:

Records, vol. I, no. 1, April, 1901.

Illinois Catholic Historical Society, Chicago, Ill.:

Illinois Catholic Historical Review, 1918-1935 (name changed to *Mid-America*, 1929).

Long Island Historical Society, Brooklyn, N. Y.:

Long Island Historical Society Quarterly, 1939-1940.

Maine Catholic Historical Magazine, 1913-1917.

New York Historical Society, New York:

1st Series [Publications], 1809-1830.

2nd Series [Publications], 1841-1857.

Collections, 1868-1927.

Proceedings, 1843-1849.

Quarterly Bulletins, 1917-1928.

New York State Historical Association, Albany, N. Y.:

New York History, 1901-1919.

St. Louis Catholic Historical Review, St. Louis, 1919-1923.

St. Paul Catholic Historical Society:

Acta et Dicta, 1907-1916.

United States Catholic Historical Society, New York:

United States Catholic Historical Magazine, 1887; 1891-1893.

Historical Records and Studies, Vols. I to XLI, 1899-1953.

Monograph Series, 1892-1951.

3. *UNPUBLISHED DOCTORAL DISSERTATIONS AND MASTERS' ESSAYS.*

Bachand, Sister M. Sacred Heart, "The Navigation of St. Brendan" (Master's essay, Catholic University, Washington, D. C., 1931).

Balmain, Alexander F., "The History of Catholic Education in the

- Diocese of Brooklyn" (Doctoral dissertation, Fordham University, N. Y., 1935).
- Benedict, Sister Mary, "The Patriarch of German Missionaries, Father John Stephen Raffeiner" (Master's essay, St. John's University, Brooklyn, N. Y., 1940).
- Butler, Sister Mary Bertrand, "The *Annales* as a Source for American Catholic History: 1822-1832" (Master's essay, Catholic University, Washington, D. C., 1936).
- Clarke, John J., "New York in the War of 1812" (Master's essay, Catholic University, Washington, D. C., 1924).
- Conlon, John T., "The Beginnings of Catholicism in North America: 1609-1664" (Master's essay, Catholic University of America, Washington, D. C., 1933).
- Hewitt, Irving J., "The Irish Schoolmasters in America" (Master's essay, Catholic University, Washington, D. C., 1913).
- Holland, Jerome P., "The Development and Present Organization of the Diocesan System of Catholic Education in the Diocese of Brooklyn" (Master's essay, Catholic University, Washington, D. C., 1929).
- Kennedy, Margaret M., "Jamaica, Long Island, during the Colonial and Revolutionary Eras: 1655-1789" (Master's essay, Columbia University, N. Y., 1934).
- Matters, William F., "Levi Silliman Ives: Lay Apostle of the Destitute Children of New York" (Master's essay, Catholic University, Washington, D. C., 1932).
- Mattingly, Sister Mary Ramona, "The Catholic Church on the Kentucky Frontier" (Master's essay, Catholic University, Washington, D. C., 1936).
- McCarthy, Augustine J., "Participation of New York in the American Revolution" (Master's essay, Catholic University, Washington, D. C., 1924).
- McDonald, Lloyd Paul, "The Seminary Movement in the United States: Projects, Foundations and Early Development: 1784-1833" (Master's essay, Catholic University, Washington, D. C., 1927).
- Morris, W. S., "The Seminary Movement in the United States: Projects, Foundations and Early Development: 1833-1866" (Master's essay, Catholic University, Washington, D. C., 1932).
- Mulvey, Sister Mary Doris, "French Catholic Missionaries in the Present United States: 1604-1791" (Master's essay, Catholic University, Washington, D. C., 1936).
- Murphy, Robert J., "The Catholic Church in the United States during the Civil War Period: 1852-1866" (Master's essay, Catholic University, Washington, D. C., 1928).
- O'Donnell, J. H., "The Catholic Hierarchy in the United States:

1790-1922" (Master's essay, Catholic University, Washington, D. C., 1922).

Pekari, Matthew, "The German Catholic in the United States of America" (Master's essay, Catholic University, Washington, D.C., 1925).

Purcell, Clara Flick, "Pioneer Irish Teachers in America" (Master's essay, Catholic University, Washington, D. C., 1932).

Shaughnessy, Gerald, "A Century of Catholic Growth in the United States: 1820-1920" (Master's essay, Catholic University, Washington, D. C., 1922).

4. PUBLISHED WORKS.

(A listing of pertinent works which were not cited in the text or notes.)

Adams, James T., *History of the Town of Southampton*. Bridgehampton, 1918.

Idem, *Memorials of Old Bridgehampton*. Bridgehampton, 1916.

Andrews, Charles M., *The Colonial Period of American History*. New Haven, 1934-1938.

Armbruster, Eugene L., *Long Island, Early Days and Development*. Brooklyn, 1914.

Balch, Thomas, *The French in America, 1777-1783*. Philadelphia, 1891-1895.

Bangs, Charlotte R., *Reminiscences of Old New Utrecht and Gowanus*. Brooklyn, 1912.

Barck, Oscar T., Jr., *New York City during the War for Independence*. New York, 1931.

Barnes, Gean F., *Chronicles of the Colonial Village of East Hampton*. Amagansett, 1920.

Idem, *Chronicles of the Colonial Village of Amagansett*. Amagansett, 1920.

Barrett, Walter, *The Old Merchants of New York City*. New York, 1885.

Baumgartner, A. W., *Catholic Journalism: 1789-1930*. New York, 1931.

Bayer, Henry G., *The Belgians, First Settlers in New York and in the Middle States*. New York, 1925.

Idem, *A Short Biography of Andre Parmentier and Adele Bayer*. Brooklyn, 1925.

Bayles, Richard M., *Historical and Descriptive Sketches of Suffolk County*. Port Jefferson, 1874.

Beekman, A. J., *History of the Corporation of the Reformed Dutch Church of the Town of Brooklyn*. Brooklyn, 1886.

Beer, George L., *The Old Colonial System, 1660-1754: Part I, 1660-1688*. New York, 1912.

- Bennett, William H., *Historical Sketch of the Society of St. Vincent de Paul in the Diocese of Brooklyn: 1855-1905*. Brooklyn, 1905.
- Bergen, Teunis G., *History of Newtown*. Brooklyn, 1910.
- Idem, *A History of the Town of New Utrecht, New York*. Brooklyn, 1884.
- Idem, *Register of the Early Settlers of Kings County, Long Island, to 1700*. New York, 1881.
- Blum, Sister Marie Thomasine, *History of the Sisters of the Third Order of St. Dominic . . . of Mount St. Mary on Hudson*. Newburgh, 1938.
- Bolton, Herbert E., *The Rim of Christendom*. New York, 1936.
- Bolton, Robert, *History of the County of Westchester*. New York, 1881.
- Boughton, E. S., *Historic East Hampton, L. I.: The Celebration of the 250th Anniversary*. East Hampton, 1899.
- Bradley, Francis J., and McCarthy, Michael V., *A Brief History of the Diocese of Fall River, Mass.* Fall River, 1931.
- Bradsher, E. L., *Mathew Carey*. New York, 1912.
- Brinton, Crane, *The Lives of Talleyrand*. New York, 1936.
- Brown, Henry C., *From Alley Pond to Rockefeller Center*. New York, 1936.
- Browne, Patrick W. (ed.), *Jean Dilhet's Etat de l' Eglise Catholique ou Diocèse des Etats Unis*. Washington, 1922.
- Brungs, Sister M. Carmelita, *The German Contribution to the Progress of Catholicism in the United States*. Washington, 1937.
- Buell, Samuel, *Faithful Narrative of the Remarkable Revival of Religion in the Congregation of Easthampton, L. I. in 1764. . . . First printed in New York in 1766, with an account of the Revival of Religion in Bridgehampton and Easthampton in the Year 1800*. Sag Harbor, 1808.
- Bunker, Mary Powell, *Long Island Genealogies*. Albany, 1895.
- Burnaby, Andrew, *Travels through the Middle Settlements in North America in 1759 and 1760*. Edited by R. R. Wilson. New York, 1904.
- Burton, Katherine, *His Dear Persuasion*. New York, 1940.
- Idem, *Sorrow Built a Bridge: A Daughter of Hawthorne*. New York, 1938.
- Idem, *In No Strange Land*. New York, 1942.
- Idem, *Celestial Homespun: The Life of Isaac Thomas Hecker*. New York, 1943.
- Byrne, John F., *The Redemptorist Centenary*. Philadelphia, 1932.
- Campbell, Thomas J., *Pioneer Priests of North America: 1642-1710*. New York, 1908, 1910, 1911.
- Idem, *Pioneer Laymen of North America*. New York, 1915.
- Canevin, J. F. Regis, *An Examination, Historical and Statistical*,

- into Losses and Gains of the Catholic Church in the United States. Pittsburgh, 1912.
- Carmichael, William M., *The Rise and Progress of St. George's Church, Hempstead*. Flushing, 1846.
- Carroll, Mother Teresa Austin, *Life of Catherine McAuley, Foundress and First Superior of the Institute of Religious Sisters of Mercy*. St. Louis, 1866.
- Chapman, Charles E., *Colonial Hispanic America*. New York, 1933.
- Idem, *Republican Hispanic America*. New York, 1937.
- Chittenden, Hiram M., and Richardson, Alfred T., *Life, Letters and Travels of Father Pierre Jean De Smet, S.J.* New York, 1905.
- Clarke, L. M., *A Sketch of the History of the First Presbyterian Church, Brooklyn*. Brooklyn, 1922.
- Clowes, Ernest S., *The Hurricane of 1938 on Eastern Long Island*. Bridgehampton, 1939.
- Cobb, Sanford H., *The Story of the Palatines*. New York, 1897.
- Cobbett, William, *A Year's Residence in the United States of America*. New York, 1818 and 1819.
- Idem, *Rural Rides*. London, 1853.
- Code, Joseph B., *Great American Foundresses*. New York, 1929.
- Comstock, Sarah, *Old Roads from the Heart of New York*. New York, 1915.
- Condon, Edward O'M., *The Irish Race in America*. New York, 1887.
- Connors, Edward M., *Church-State Relations in New York*. Washington, 1951.
- Cornell, Thomas C., *Adam and Anne Mott*. Poughkeepsie, 1890.
- Corrigan, Raymond, *The Church and the Nineteenth Century*. Milwaukee, 1938.
- Cozzens, Frederic S., *Acadia*. New York, 1859.
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- Idem, *A History of Mattituck*. N. p., 1906.
- Crawford, Eugene J., *The Daughters of Dominic on Long Island*. New York, 1953.
- Crèvecoeur, Hector St. John de, *Letters from an American Farmer*. Philadelphia, 1793.
- Crimmins, John D., *Early Celebrations of St. Patrick's Day*. New York, 1902.
- Cullen, Thomas F., *The Catholic Church in Rhode Island*. Providence, 1936.
- Curley, Michael J., *Venerable John Neuman, C.S.S.R., Fourth Bishop of Philadelphia: 1852-1860*. Washington, 1952.
- Darras, J. E., *A General History of the Catholic Church*. New York, 1866. 13th ed., New York, 1898.

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- Idem, *Cabo De Arenas: Or the Place of Sandy Hook in the Old Cartology*. New York, 1885.
- Dehey, Elinor T., *Religious Orders of Women in the United States*. Chicago, 1913.
- De Saint-Aulaire, Comte Louis, *Talleyrand*. New York, 1937.
- De Smet, Pierre, *Western Missions and Missionaries*. New York, 1870.
- De Warville, J. P. Brissot, *New Travels in the U. S. of America Performed in 1788*. New York, 1792.
- Dictionary of American Biography*. New York, 1928-1937, and Supplements.
- Dillon, John J., *The Historic Story of St. Mary's, Albany*. Albany, 1933.
- Disosway, Gabriel P., *The Earliest Churches of New York*. New York, 1865.
- Ditmars, Chauncey L. C., *A Brief Story of the Floyd-Jones Family of Long Island*. (Privately printed, n.p., n.d.)
- Donohue, Thomas, *History of the Diocese of Buffalo*. Buffalo, 1929.
- Douglas, James, *New England and New France, Contrasts and Parallels*. New York, 1913.
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- Eberlein, Harold D., *Manor Houses and Historic Homes of Long Island and Staten Island*. New York, 1928.
- Egan, Maurice Francis, *The Hierarchy of the Roman Catholic Church in the United States*. Philadelphia, 1888.
- Ellery, Aloise, *Brissot de Warville in 1788 Visited America*. New York, 1915.
- Emmet, Thomas A., *The Emmet Family*. New York, 1898.
- Idem, *Incidents of My Life*. New York, 1911.
- Idem, *Thomas Addis Emmet and Robert Emmet*. New York, 1915.
- Feeney, Leonard, *Elisabeth Bayley Seton, An American Woman*. New York, 1938.
- Ferguson, Henry L., *Fishers Island, N. Y.: 1614-1925*. New York, privately printed, 1925.
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- Francis, John M., *Old New York*. New York, rev. ed., 1866.
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- Gardiner, John Lyon, *Gardiners of Gardiner's Island*. East Hampton, 1927.
- Garraghan, Gilbert J., *The Jesuits of the Middle United States*. New York, 1938.
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- Goodsell, J. H. and C. M., *The City of Brooklyn*. Brooklyn, 1871.
- Greenleaf, J., *A History of the Churches of All Denominations in the City of New York to 1846*. 2nd ed., New York, 1850.
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- Hardie, James, *An Account of the Malignant Fever in New York in 1798*. New York, 1799.
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- Hedges, Henry P., *History of the Town of East Hampton, N. Y. Sag Harbor*, 1897.
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- Innes, J. H., *New Amsterdam and Its People*. New York, 1902.
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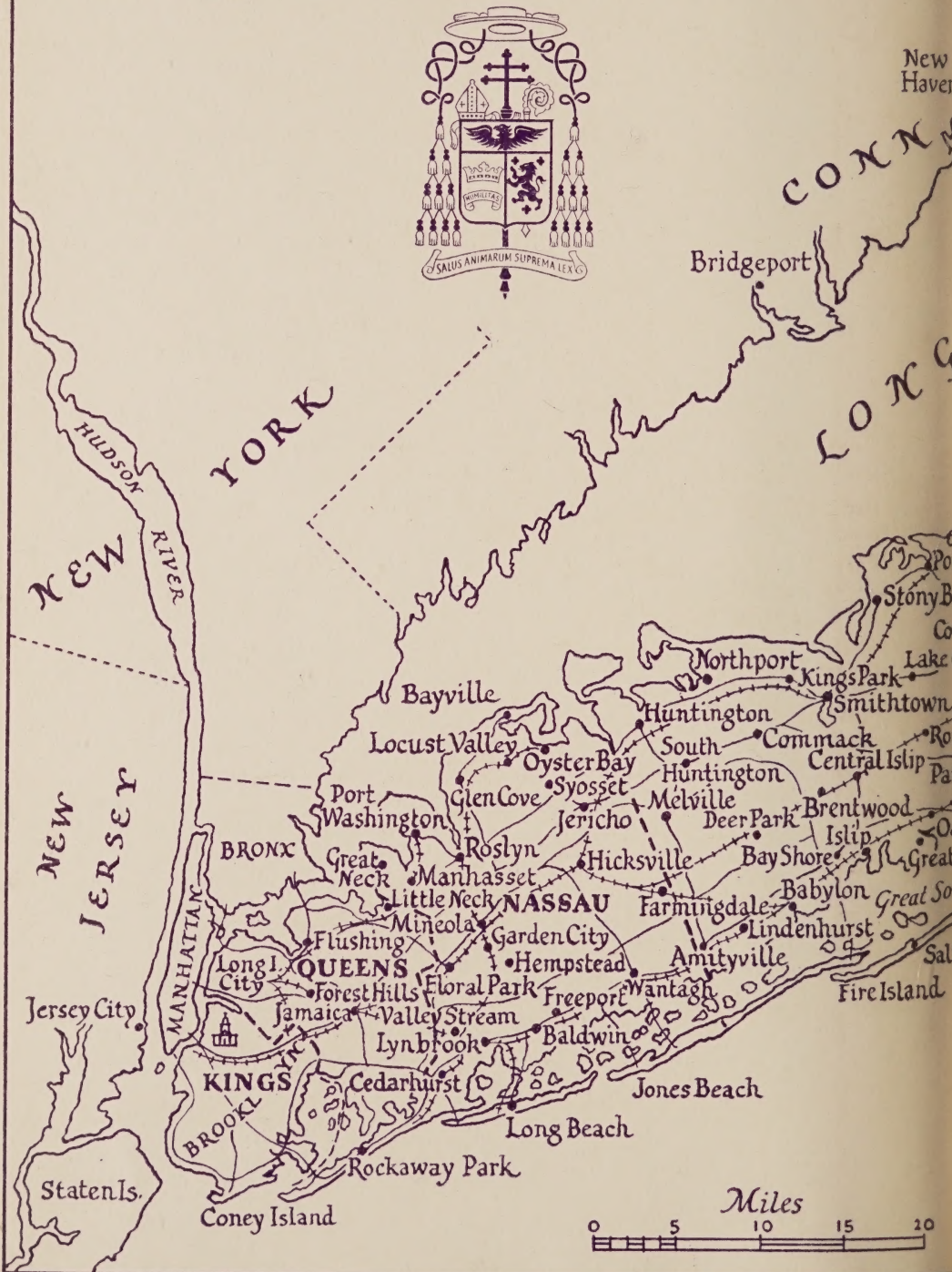
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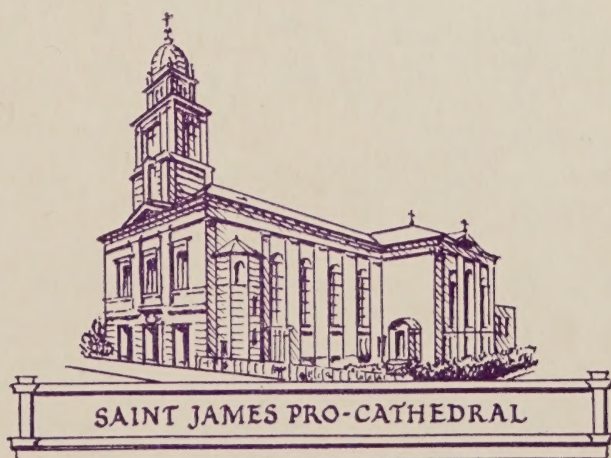
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